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ASIATICK RESEARCHES

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TRANSACTIONS

OF THE

SOCIETY,

INSTITUTED IN BENGAL,

FOR ENQUIRING INTO THE

HISTORY AND ANTIQUITIES, THE ARTS, SCIENCES,
AND LITERATURE,

OF

ASIA.

VOLUME THE THIRTEENTH.

CALCUTTA:

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I.

Account of the measurement of an Arc on the Meridian, extending from Latitude $15^{\circ} 6' 0'',2$ to Latitude $18^{\circ} 3' 45''$, being a further continuation of the former Arc, commencing in Latitude $8^{\circ} 9' 38''$.

BY LIEUT. COLONEL WILLIAM LAMBTON,
33rd REGIMENT OF FOOT.

MY last communication to the *Asiatick Society* gave an account of the meridional operations comprehended between the station of observation in *Coimbeetoor*, and that near *Gooty*, giving an arc whose amplitude was $4^{\circ} 6' 11''.28$ which being added to the former arc extending from the same station (*Putchapolliam*) in *Coimbeetoor*, to the station of observation at *Punnæ* near *Cape Comorin*, gave altogether an arc of $6^{\circ} 56' 21''.82$. The arc which is the subject of this paper, commences at the station of observation at *Namthabad*, near *Gooty*, and

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terminates at another station of observation near *Daumergidda* in the Nizam's dominions, as high as the latitude $18^{\circ} 3' 23''.53$, being an increase of $2^{\circ} 57' 23''.32$, and making in the whole an arc of $9^{\circ} 53' 45''.14$ in amplitude, the longest that has ever been measured on the surface of this globe. The great extent of these operations, together with the consistency of the results, will, independent of any foreign measurements, be competent to establish the elliptic hypothesis with respect to the figure of the earth. And that this may be done in the most satisfactory manner, I have contrived to make the length of this section such, that its middle point may be as near the latitude of $16^{\circ} 34' 44''$ as possible, because the middle point of the first section falls in $9^{\circ} 34' 44''$; so that in calculating the successive degrees according to the elliptic theory, the computed and measured degrees may be compared.

In my last, it appeared that the mean length of the degree due to the latitude of $11^{\circ} 37' 49''$, the middle point between *Punnaz* and *Namthabad*, was 60480.3 fathoms. Since that paper was sent, there has been a small correction applied to the base near *Gooty* after comparing the chains with the brass standard scale, as will appear in the detailed account of that delicate operation. This correction has somewhat increased the meridional distance between that base and *Terracondah* south, and consequently the whole terrestrial arc between *Namthabad* and *Punnaz* is also increased; which now gives the degree due to latitude $11^{\circ} 37' 49''$ equal 60481.55 fathoms. However as there are now three sections, whose respective middle points lie in $9^{\circ} 34' 44''$; $13^{\circ} 2' 55''$ and $16^{\circ} 34' 42''$; I have thought it best to take the degrees due to these latitudes, as deduced from actual observations, using each, *first*, with the *French* measure, *then*, with the *English* measure, and *lastly*, with the *Swedish* measure; and thence obtaining a *general mean* ratio of the polar axis to the equatorial diameter.—The *first* mean of these three

degrees used with the *French* degree, gives that ratio as 1: 1.0034295. The *second* mean of the same three degrees used with the *English* degree gives it as 1: 1.0031913; and the *third* mean of the same three degrees used with the *Swedish* degree gives it as 1: 1.00324179, and the mean of these three means gives the ratio of the polar to the equatorial diameter as 1: 1.0032895, or the compression at the poles $\frac{1}{367}$ or $\frac{3}{84}$ very nearly: and this ratio has been finally adopted for computing the general scale of degrees both of latitude and longitude, and also of the degrees perpendicular to the meridian, from the equator to the pole.

It is well known to mathematicians, that if a meridian of the earth be an ellipse, whatever may be the compression at the poles, the increments to the first degree of an arc on that meridian to make it equal to any other degree north from it, will always be as the increment to the square of the latitude of that distant degree, above the square of the latitude of the first degree.—That these *Indian* operations may rest entirely on themselves, I have adopted this method for computing a succession of *nine* degrees, beginning with the degree in latitude $9^{\circ} 34' 44''$, which is 60472.83 fathoms. The *eighth* of these degrees falls in latitude $16^{\circ} 34' 44''$, and is 60509.12 fathoms.—Now the degree due to latitude $16^{\circ} 34' 42''$ as determined by the measurement is 60512.78 fathoms, so that there is only a difference of 356 fathoms, a quantity too inconsiderable to affect the elliptic hypothesis.—This is supposing the degree in latitude $9^{\circ} 34' 44''$ to be right, in which case the compression at the poles would be $\frac{1}{369}$ nearly. But if the compression $\frac{1}{367}$, as deduced from the *general* mean be supposed correct, and the degree in $9^{\circ} 34' 44''$ increased to 60475.13 fathoms (see Art. 16,) the next degree in $10^{\circ} 34' 44''$, will be 60478.72, and these used will give the compression $\frac{1}{367}$ nearly: so that by this method, the errors in the

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degree due to latitude $9^{\circ} 34' 44''$ and in *that* due to latitude $16^{\circ} 34' 42''$, (which will according to this alteration come out 60507,19 fathoms) may be determined. And it appears that the first is 23 fathoms in defect, and the other 559 fathoms nearly, in excess; both very small quantities, the greatest being less than $\frac{1}{7}$ of a second on the earth's surface.

With respect to the compression, it is impossible that $\frac{1}{4}$ can be very far from the truth, since the whole of the measurements which are entitled to the greatest confidence, are taken into account. The *French* mathematicians, by using BOUGUER's measurement at the Equator with their own, have found the compression to be $\frac{1}{4}$ nearly. But if these *Indian* measurements be correct, BOUGUER's degree at the equator is 23 fathoms in excess. I have the highest opinion of that sagacious observer, who appears to have been the most correct of all the academicians sent out at that time, and the only one apprized of the effect of local attraction on the plummet. But to observe in so mountainous a country, and with an instrument far inferior to these now in use, an error of that magnitude is not to be considered as surprising; yet it will make a considerable difference in the compression. The celebrated LA LANDE in all his astronomical observations, where the figure of the earth was concerned, invariably used $\frac{1}{6}$; and if this be taken in computing the precession of the equinoxes, and the effect of solar nutation, the theory will very nearly agree with observation. The compression is an element of very general importance in the higher branches of physical astronomy; and it is gratifying to think that the quantity deduced from these recent combined measurements is nearly that which has been adopted by the ablest astronomers, to make the theory agree with observation.

IN order to do every possible justice to this important subject, in place of the measurement of degrees due to any particular latitudes, I have used the two longest arcs, viz. the one which I have here given an account of, and that measured by DE LAMBRE and MÉCHAIN between *Dunkirk* and *Barcelona*. The first being 598510 fathoms, corresponding with a celestial arc of $9^{\circ} 53' 45''.13$; the other 587987 fathoms, corresponding with an arc of $9^{\circ} 40' 12''.2$; with these I have investigated the compression by a method similar to that given by Professor PLAYFAIR in the 5th Vol. *Edinburgh Philos. Transactions*. This method with very long arcs, such as these, one would imagine must afford surer results than by taking single degrees due to particular latitudes, where there is much irregularity in their succession, as is the case with the *French* measurements. The compression brought out by this method (see Art. 18) is $\frac{1}{2}$ nearly, which differs very considerably from what is brought out by the aforesaid general mean; and what is singular, it is nearly the same as that given by taking the degree in $9^{\circ} 34' 44''$ equal 60472,83 fathoms, and the one in $10^{\circ} 34' 55''$ equal 60476,89 fathoms, and where the degree in latitude $16^{\circ} 34' 42''$ by observation, only differs 3,66 fathoms from the computed one. I have however, for reasons already given, abided by the compression $\frac{1}{3\frac{1}{2}}$ as brought out by the general comparison.

THIS meridional series, which commences at the base near *Gooty*, is terminated by another base in latitude $18^{\circ} 2'$ nearly, which has been measured with more than ordinary attention; and besides the stars observed at *Daumergidda* for comparing with those observed at the southern stations, several others have been selected for extending the celestial arc several degrees further to the northward, should time and circumstances prove favorable for that purpose. However, should this

never happen. I am of opinion, that sufficient has been done for establishing the points in question, viz. the elliptical figure, and dimensions of the earth, the great objects of all the meridional operations, especially those recently performed, which in grandeur and accuracy must be allowed to exceed any thing of the kind recorded in the history of practical science. The great excellence of the instruments now in use is the chief cause of this superior accuracy; and it is by that same excellence that irregularities have been discovered which former observers were not aware of, and therefore not prepared to guard against; and the universal principle of attraction, which has long been established, is now found to affect the plummet of a zenith sector, and where there is any unequal force acting in the direction of the meridian, occasioned either by mountains or by different densities of the strata lying to the north and south of the station of observation, the plummet of the sector will be drawn from its vertical position. The *French* and *English* operations have been considerably disturbed by this invisible agent; for so it may be termed, when no mountains are near; and my former observations at *Dodagoontah*, *Bomafundrum*, and *Paughur* have witnessed its effects. Having however, left out those stations altogether, the observations at *Punnal*, *Putchapolliam*, *Namthabad*, and *Daumergidda*, appear to have been entirely free from any anomaly, a circumstance which must give a preference to these extensive operations over any of the present day.

AFTER having determined the ratio of the polar axis to the equatorial diameter, their actual lengths are thence obtained, and finally the length of the quadrantal arc of the meridian, from which the *French* mathematicians have deduced their standard; the 10,000,000th part of which are reduced to inches, being their *metre* or *unit* of measure. The measure of the *metre* here brought is 39,37,08 *English* inches at the

temperature of 62° , which is within $\frac{1}{1000}$ th part of an inch of what the *French* measure will be, when reduced to the same temperature; a quantity altogether insensible.

HAVING brought these meridional operations to so successful a conclusion, it may not be altogether out of place to give some account of the still more extensive geographical ones, of which these have been a principal foundation.—The whole of the peninsula is now completed from *Goa* on the west, to *Masulipatam* on the east, with all the interior country from *Cape Comorin* to the southern boundaries of the *Nizam's* and *Marhattas* territories. In that great extent of country, every object that could be of use in geography; or in facilitating the detailed surveys of the provinces, has been laid down with precision—All the great rivers sketched in, in a general manner, and all the great ranges of mountain slightly depicted. The latter part of the survey which takes in the northern part of the peninsula between the latitude of 14° , and southern frontiers of the foreign dominions, has been attended with peculiar success, and the districts of *Nellore*, *Guntoor*, *Palnaud*, the ceded districts, the *Mysoor* to the north of 14° , the *Soondah* country, and the district of *Goa*, are covered with a net of triangles without a single break. The districts of *Soondah* and *Goa* have been surveyed by Lieutenant GARLING, of the *Madras* establishment, who has in his possession a fine instrument made by CARY; and such was my opinion of his accuracy and judgment, that I requested to be furnished with his triangles to include in my general report; and the near coincidence of the sides common to both surveys, has proved that my confidence was not misplaced.

My excursion into the *Nizam's* country was for the sole purpose of getting three degrees more to the arc, and it was with some hesi-

tation that I entered it at all, from being apprehensive of interruption occasioned by the jealousy of the inhabitants; but all impediments have been removed by the truly liberal support which I have met with from Mr. HENRY RUSSELL, the Resident at the *Nizam's* court, who to a zeal for promoting useful science, has added a spirit of national pride in forwarding the object of my labours.—By his good offices every appearance of difficulty has vanished; and it is but just to say thus much as a tribute due to his kind and friendly attention.—I at first indeed experienced some delays when my signal flags were sent forward, and that from not knowing in what district they might fall; but when that happened, an order from the jaghiredar was instantly procured by the minister, and the difficulty removed.—But when it became generally known that I was not surveying their little districts, the alarm ceased, and I met with the same willingness to assist, as I found in every other part of the peninsula, especially among the *Gentoo* inhabitants. The most serious impediments that I shall apprehend to the northward will be from the gangs of plunderers, which infest that quarter when the Army is not in the field.—It will however be a desirable object towards promoting general geography, as well as for giving a basis for local surveys, to extend this work as far to the northward as possible, and to enlarge it, as is intended, so as to take in all the great military roads leading from the ceded districts to *Jaulna*, *Ellichpoor*, *Nagpoor*, &c; and when that shall be completed, and the triangles extended from *Masulipatam* to *Point Palmiras*, all which is a part of the work before me, I trust that I shall have contributed my share towards the advancement of *Indian* geography. Should I live to accomplish all that, there will then be, besides the great extent of territory already comprehended, a foundation laid for extending this survey over the whole of the *Deccan*, through *Orissa* and the more northern provinces, through the *Marhatta* dominions; and finally, into the upper districts of *Hindústan*, and I sig-

cerely hope, that after I relinquish it, some one will be found possessing zeal, constitution, and attainments wherewith to prosecute it on the principles already followed.—It would indeed be gratifying to me if I could but entertain a distant hope, that a work which I began, and which will then be brought to so considerable a magnitude, should at some future day be extended over *British India*.

W. LAMBTON.

HYDRABAD, *September 15, 1815.*



1.—COMPARISON OF THE CHAINS, WITH THE BRASS STANDARD.

PREVIOUS to giving any detailed account of this section of the arc, it will be proper to observe, that it became necessary to make some correction in the length of the base near *Gooty*, on account of an irregularity that was discovered in the standard chain, or rather in the comparative lengths of the two chains. It may be remembered that one of the chains in my possession has always been applied as a standard chain, and having been sent out new in 1802, I have kept it carefully laid by, thinking that while it was clean and never used as a measuring chain, its length would remain invariable; and the comparative lengths of the two chains seemed to be perfectly regular, allowing for the wear of the measuring chain; till previous to measuring the base near *Gooty*.—At the conclusion of the base near *Palamcottah*, the excess of the measuring chain above the standard one

was 39.04 divisions of the micrometer head, an excess which I thought rather great, but as there had been a small base measured on the surface of the ground near *Tanjore*, and the recent experiments made with great care, I rested satisfied, though the increase for the measurement was much greater than usual, being 9.38 divisions. I was however much surprised on comparing them previous to the measurement near *Gooty*, to find that the excess was only 30.4 divisions, but being 36.3 divisions at the conclusion, I apprehended that there might have been some oversight at *Palamcottah*, or that the standard chain had increased in its length; in order to determine which, it became absolutely necessary to compare it with the *brass standard*, which was done in the following manner.

As I had not the means of procuring a cast iron bar, and executing the measurement after the manner adopted by the late Mr. RAMSDEN, it occurred to me that if upon a fine surface the chain could be extended its whole length, one hundred feet might be measured off from the standard scale at a given temperature, and by accounting for the difference between the expansion of brass and steel, it would be easy to determine whether the standard chain had suffered any alteration in its length.—For this purpose, I built a brick wall upwards of two feet in height, and something more than 100 feet in length, so that a weight post at one end, and a drawing post at the other, might be fixed in the brick work, and the necessary apparatus applied for drawing out the chain.—The upper surface of this wall was made perfectly horizontal by a spirit level fixed on a straight ruler about four feet in length, and when covered with fine chunam mortar, (a celebrated cement in this country) it was polished, so as to resemble a sheet of glass, an operation at which the workmen here are remarkably expert. After this was com-

pleted, I placed the transit instrument which is used in laying out the base lines, at a convenient distance from one end of the wall, such that the point of a fine pencil at the nearest end might be distinctly seen through the telescope; and by directing it to the other end, a few trials enabled me to see along the middle of the wall from one end to the other.—After the instrument had been well adjusted, a series of points was then made, about four feet from each other by looking through the telescope, and directing a person with a fine pointed pencil in his hand, to move it until it was brought into the intersection of the wires in the focus of the eye-glass; and in this manner the points were fixed from one extremity of the wall to the other, and a pencil line drawn through them. This being done, brass screws with polished heads about $\frac{1}{8}$ of an inch in diameter, were each screwed fast into a square piece of lead, leaving the brass button about half an inch about it.—The lead was then sunk into the chunam till the brass coincided with the polished surface of the wall, and adjusted by the longitudinal pencil line, and others drawn at right angles to it at certain distances roughly measured by the beam compasses. Of these there were fourteen; viz. five at 2½ feet distance, beginning with the nearest end, for the purpose of laying off *ten* feet from the brass scale; and then one at every ten feet from the last one, to the completion of the hundred.—All these being fixed *nearly* correct, a fine line was drawn through the whole in the direction of the pencil line already mentioned; on the first of these buttons, a cross perpendicular line was drawn so as to make an intersection with the longitudinal one, and nearly in the center of the brass: this marked the commencement. Every thing being thus prepared and the whole extent of wall shaded by tents, the final measurement was commenced at about the time of sun-rise, on the 24th March, 1813, having it strictly in view to perform the whole opera-

tion, during the same temperature, which seldom varies early in the morning for an hour and a half, and this morning happened to be particularly favorable.

Two feet and a half were then taken off from the brass standard with the most scrupulous exactness, after examining with magnifying glasses the points of the compasses, one person keeping one of the points carefully fixed to a line on the scale, while the other adjusted the opposite point by the screw at the end of the beam.—After being satisfied as to the accuracy of this distance of $2\frac{1}{2}$ feet, one point of the beam compasses was fixed on the point of intersection which marked the commencement, while the other point was drawn across the line on the next brass button, making a point of intersection. The beam compasses were then removed to the next button, and so on till ten feet were measured off. A long beam was then used, and the points with apparatus fixed on it, and adjusted to that ten feet; and in a manner similar to what has already been described, the remaining ninety feet were measured off and a fine perpendicular line drawn through the last point of intersection. As there was full time to repeat the operation, the measurement was carried back from point to point, when an exact coincidence was observed.

THE chain, which, with five thermometers, had been lying close to the wall all night, was then extended at full length; the weight applied, and the arrow at the opposite end brought to coincide with the commencement of the measured line while the whole chain was adjusted by the pencil line drawn along the surface of the wall; and after allowing some minutes for the weight to act freely, the length of the chain was then examined, and found to exceed the brass measure by 0.0341 inches.

THE standard chain was then taken aside, and the measuring chain which had been laid along with the other, was compared with the measurement, and exceeded it by 0,2297 inches. This chain was put aside and the standard chain a second time applied, and the arrow coincided with the same mark. The measuring chain was also compared a second time but there appeared no sensible difference. From the comparison of the two chains, it appears that $,2297 - ,0341 = ,1956$ inches, or, 0,163 feet, is the excess of the measuring chain above the other. The whole of these operations were begun and completed while the mean temperature given by the five thermometers, was 72° .

Now the expansion of 100 feet of brass due to one degree of temperature exceeds the expansion of the new chain (according to former experiments) due to one degree temperature, by ,00495 inches, and the same chain measured exactly 100 feet by the brass standard in London at the temperature of 50° . therefore $(72^{\circ} - 50^{\circ}) \times ,00495$ gives ,1089 inches which the chain ought to have fallen short, had there been no alteration in its length. But it exceeded the brass measure by ,0341 inches, therefore $,1089 + ,0341$ or ,143 inches = ,0119 feet, is what the chain has lengthened, and this quantity would be sensibly the same, were the chain compared with the brass standard at the temperature of 50° , for ,0119 feet of steel for 22° of change in temperature would only be contracted ,0000016 feet, a quantity altogether insensible. Hence the standard chain from this measurement may be considered equal 100,0119 feet at the temperature of 50° .

IN the latter end of October 1814, about 19 months afterwards, another comparison was made with the brass standard at *Hydrabad* and in order to ensure still greater accuracy, instead of using magnifying glass-

For applying the points of the beam compasses, the two microscopes belonging to the circular instrument were each placed upon an iron tripod with short adjusting screws for feet, so as to raise or lower the microscope for obtaining distinct vision. The brass standard scale in its mahogany bed was then placed on the table resting on two pieces of very thin board, each having two flat pieces of wood screwed on it at such a distance as to receive easily the mahogany bed; and these four pieces were of such a thickness, that their surfaces coincided with the surface of the brass scale. They were then moved to a convenient distance for measuring off $2\frac{1}{2}$ feet, and the microscopes placed upon them and brought over the required divisions on the scale, and adjusted by the feet of the tripods to distinct vision. The beam compasses were then laid on the scale, and the points brought by the hand to be nearly $2\frac{1}{2}$ feet asunder, and afterwards fixed with care and accuracy by the adjusting screw at one end of the beam. This being done, the process was precisely the same as in the experiments at *Bellary* having the wall, brass buttons, &c. in all respects the same when one hundred feet was measured off. The chains were compared as in the former experiments, but to read off the difference between the chain and the brass measure, one of the microscopes (B) with its micrometer was made use of, and the scale with its bed was placed in the same manner as when the $2\frac{1}{2}$ feet were measured off. The microscope was then placed on the wood and the scale moved until the small divisions at its commencement were brought under the microscope, the adjusting feet of the tripod being moved if necessary, and distinct vision obtained. These divisions are each $\frac{1}{10}$ th of an inch; that is, half an inch is divided into ten parts. The microscope was then brought over the first of these parts, and the wires of the micrometer being placed at right angles to the longitudinal line on the scale, they were separated and made to embrace one of these divisions,

The micrometer head was then turned so as to bring the wires to a coincidence, and the revolutions of the head and the parts of a revolution were noted down. This was done to each of the ten divisions, and a mean taken, which gave 18 revolutions and 50 parts for the measure of $\frac{1}{10}$ th of an inch.

THE microscope was then taken to the opposite side of the scale where every inch is divided into *ten* parts, and each of these being measured after the above manner, the whole gave a mean of 18 revolutions, 50 parts to $\frac{1}{10}$ th of an inch. Now each of these

INCHES.

revolutions is 120 parts, so that by allowing 18 r. 50 p. to	-	0.10000
We have 1 revolution or 120 parts	-	0.00545
1 part or $\frac{1}{120}$ th of a revolution	-	0.000045

THIS account of the process and arrangement being premised the results of the experiments made on the 21st, 22d and 23d October were as follows :

OCT. 21st.—*One hundred feet* of brass measure was laid off from the scale in the temperature of 65° , and the standard chain was applied *at the same temperature*, when the *excess* of the chain

INCHES.

above 100 feet of brass was 21,3583 r. equal	-	0.11598
And since 100 feet of brass expands more than 100 feet of steel by .00495 in 1° of temperature, and the chain coinciding with the brass measure at the temperature of 50° , we have $15^{\circ} \times .00495$ inches, or	-	0.07474
Which the chain ought to have fallen short, had there been no wear, but as the chain exceeded it by	-	0.11598
Their sum is, what it has lengthened	-	0.19072

FEET

So that the length of the chain is now

100,01589

Oct. 22d.—The brass measure was made at the temperature

of 65° , but the chain was compared at the temperatureof 67° , and exceeded by 24.4666 r. or - - - 0,13285But $2^{\circ} \times .00742$ inches or ,01484, in which the chain had

lengthened since the brass measure was laid off - 0,01484

The difference of which is the excess of the chain at the

INCHES.

temperature of 65° or - - - ,11801To which add $15^{\circ} \times .00495$ inches, or - - - ,074225

Their sum will be what the chain has lengthened, or ,19226

FEET.

Hence the length of the chain is

100,01602

Oct. 23d.—The brass measure was laid off, when the tem-

perature was 65.1° and the chain was compared when thetemperature was 65.7° , and then exceeded the 100 feet by

20.89166 r. or - - - 0.11344

From which deduct $0.6^{\circ} \times .00742$ inches, or - - 0,00445The difference is the excess at the temperature 65.1° - 0,10899To which add $15^{\circ} .1 \times .00495$ inches, or - . 0,07474

The sum is what the chain had lengthened - - 0,18373

And the length of the chain is

100,01531

Hence we have the length of the standard chain as follows :

By comparison, 21ft, at 65.1° temperature . . . 100,0158922d, at 65.7° . . . ,0160223d, at 65.1° . . . ,01531Mean, or length at temperate $65, 07^{\circ}$.

feet 100,01574

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And this may be called the measure at the temperate 50.°

Now to have the excess of the old chain above the standard

one by these experiments, it was observed that on the 21ft,

the *standard* chain exceeded the brass measure by . . . 0,11598

And the *measuring* one by 0,32797

The difference is therefore the excess of the measuring

standard chain - - - - - 0,21199

On the 23d, the standard chain exceeded the brass measure

at the temperature 65 7° - - - - - 0,11344

And the measuring chain exceeded at the temperature of

66.25° by - - - - - 0,32701

Difference is the excess of the measuring chain above the

standard one - - - - - 0,21357

From which deduct 0°,55+,00742, or - - - - - 0,00408

The difference will be the excess at 65°,7 temperature - - - 0,20949

Excess on the 21ft - - - - - 0,21199

Mean of these two in inches - - - - - 0,21074

IN making these allowances for the change of temperature, after the brass measure was laid off, it is presumed, that in so short a time the brick wall, which was shaded by the tents, could not have suffered any change, especially as the alteration in temperature was so trifling.

FROM comparing what the chain had lengthened by these last experiments, with what it had lengthened by those made at *Bellary*, it appears that in that interval of time, or nineteen months, it had increased 0,04608 inches, or 00,384 feet, so that if we suppose the increase to be regular, it would have encreased from before the measurement at

Gooty, to the time of the experiments at *Bellary*, which was 24 months at the above rate 0,0048 feet, which deducted from 100,0119 feet, the length by the experiments at *Bellary*, we shall have the difference equal ,0071 feet, and therefore 100,0071 feet for the length of the standard chain previous to the measurement near *Gooty*, to which add ,01218 feet, which was the excess of the measuring chain above the other at that time, the length of the measuring chain was then 100,10928 feet, and that multiplied by 326, the number of chains measured, will give 32606,2853 feet, for the apparent length of the base. But this is supposing the increase in the length of the standard chain to be uniform which cannot have been the case, because ,1574 feet the excess of the standard chain above the brass measure in 1815, divided by 13, the number of years it has been in my possession, will only give ,0012 feet for each year, which is only half of what is deduced from the above rate, of ,0048 feet for two years. It is therefore more probable that for some years after the chain was in this country, it had remained unchanged, and that when the rust began to operate, it had lengthened rapidly, but where to mark the commencement it is impossible to say, unless we date it about the time when the irregularity was noticed in the comparative lengths, that is in the interval between the conclusion of the base near *Pallamcottah*, and the commencement of that near *Gooty*, and in order to make a correction, the most probable means will be to suppose that the standard chain had lengthened those divisions which appeared to be defective in the excess of the measuring chain when the comparison was made, previous to the measurement near *Gooty*, viz. 8,63 divisions. Now 8,63 divisions is equal to ,00345 feet, therefore if we suppose this to be the *only* lengthening from the rust, and that the measuring chain had lengthened from *use* only, we must in that case call the standard chain 100,00345 feet, and this at the temperature of

50°, because the quantity .00345 feet could not be sensibly affected by any change of temperature. Then if to the above be added the excess of the measuring chain above the other, that is .01218 feet, and the whole multiplied by 326, we shall have the apparent length of the base in this case 32605.0954 feet, which is most probably nearer the truth than the former allowance which gives the apparent length 32606.2853 feet, for if this be made use of, with its corrections, to compute back to the base near *Bangalore*, it would bring out that base upwards of two feet more than it measured, which would indicate that there must have been an excess in the standard chain, above 100 feet, as far back as 1804, which is not probable, if it has been correctly laid off in *London*.

FEET

Taking therefore all these circumstances into consideration,

we will take the apparent length of the base near <i>Gooty</i>	32605.0953
The correction for the wear equal	- - - +0.3879
The correction for reducing the base to the horizontal distance will be	- - - - - - - - 0.4368
Hence the apparent horizontal distance will be	- - - 32605.0454
The correction for the expansion and reduced to the standard temperature of 62°	- - - - - +5.4429
Hence the correct measure of the base	- - - 32610.4893
Which being reduced to the level of the sea	- - - 32608.6446

MEASUREMENT OF AN ARC

TRIANGLES *depending on the Base near Gooty, and carried northerly to the distance between Darroor station and Inpahgutt station.*

2. ANGLES.

At the North end of the Base (near Gooty.)

BETWEEN

AND

South end of the Base	Gooty-droog station	87	27	16".5	} 16.4
				21.5	
				20.5	
				17	
				15	
				16.5	
				15	
				14	
				13.5	} 25.25
				15	
Boglemauricondah .....	.....	105	36	22.5
				22	
				27	} 2.45
				20.5	
Paumdy station		35	4	0	
				1	
				7	} 24.00
				4	
				3	
				0	
				0.5	} 25.25
				1.5	
				0	
				7.5	
Boglemauricondah Boleecondah	51	14	22.5	} 24.00
				20.5	
				21.5	
				22	
				29.5	
				30	
Boglemauricondah	South end of the Base	105	36	25.25	}
South end of the Base....	Paumdy hill	35	4	2.45	

At the North end of the Base (continued.)

BETWEEN	AND			
Paumdy hill,	Boglemauricondah, ..	70	32	22.8
Boglemauricondah,	Boleecondah,	51	14	24.33
Boleecondah,	Paumdy station,	121	46	47.13

At the South end of the Base near Gooty.

North end of the base	Gootydroog	27	13	59	} 62.64
				67.5	
				69	
				70.5	
				58.5	
				64.5	
				65.5	
				61	
				55.5	
				56.5	} 6.43
				58.5	
	Paumdy hill, ..	105	3	9.5	
				4	
				5.5	
				2.8	
				9	} 43.64
				8.5	
				6	
Paumdy hill,	Boglemauricondah,	64	34	37	
				34	} 43.64
				34	
				51	
				49.5	
				51	
				49	} 6.43
North end of the base	Paumdy hill	105	8	6.43	
Paumdy hill,	Boglemauricondah	64	34	43.64	
Boglemauricondah	North end of the base	40	28	22.79	

MEASUREMENT OF AN ARC

At Gooty Station.

BETWEEN		AND			
North end of the base	.....	South end of the base	.....	65	18
					48
					35.5
					44.5
					47.0
					47
					47
					39
					38
					33
					42
					32

Paumdy	Guddacul station	67	18	57	} 56.17
				69	
				52.5	

Guddacul	Koclacondah	77	47	72.5	} 65.4
				64	
				58.5	
				74	
				58	}

North end of the base....	Namthabad	2	31	59.5	} 58.5
				57	
				57.5	
				60	

Paumdy station	South end of the base	21	16	32.75	} 32.65
				37	
				36.5	
				29.5	
				27.5	

South end of the base	North end of the base.....	65	18	41.19
North end of the base	Namthabad	2	31	58.5
Namthabad.....	South end of the base	67	50	39.69
South end of the base....	Paumdy hill	21	16	32.65
Paumdy.....	Namthabad	46	34	7.04

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At Boglemauricondah,

BETWEEN

AND

North end of the base

South end of the base

33	53	14	7
		12.5	
		8.5	
		12.5	12.5
		14.5	
		14.5	
		10.5	
		13	

North end of the base Boleecondah

72	55	4.5	7
		5.5	
		9.9	
		5.5	
		6	7.21
		6	
		5	
		7.5	
		11.5	

Paumdy hill

65	1	33	7
		32.5	
		25	31.25
		34.5	

At Paumdy hill.

North end of the base South end of the base

39	52	55.5	7
		54.0	
		50.5	
		50	52.21
		50	
		53	
		52.5	

South end of the base Gooty station

26	26	15	7
		14.5	
		18	
		19	17.59
		18.5	
		17	
		20	
		18.5	

MEASUREMENT OF AN ARC

At Paumdy (continued.)

BETWEEN		AND			
Gooty station	....	Boglemauricondah	....	57	52
					39
					46
					42.5
					44
					42
					41.5
		Boleecondah	....	40	44
					9.5
					10
					12.5
					12
					16
					17
					2.5
		Namthabad station	....	13	55
					28.14
					28.14
					30.14
					28.69
					28.14
Gooty station	.....	Guddacul station	....	88	42
					29
					29
					27.5
					27.0
					27.5
					28.5
					29.5
					35
					35
					37
N. end of the base	.....	S. end of the base	....	39	52
					52.21
S. end of the base	....	Gooty station	....	26	26
					17.56
Gooty station	....	N. end of the base	....	13	26
					34.65
		Boglemauricondah	....	57	52
					42.5
Boglemauricondah	....	N. end of the base	....	44	26
					7.85
Boleecondah	....	Gooty station	....	40	44
					11.36
Gooty station	-	N. end of the base	-	13	26
					34.65

ON THE MERIDIAN.

At Paumdy (continued)



25.

BETWEEN

AND

N. end of the base

Boleecondah

27 17 36.71

Guddacul station

Gooty station

88 42 30.5

Gooty station

Boleecondah

40 44 11.36

Boleecondah

Guddacul station

47 58 19.14

At Boleecondah.

N. end of the base

Boglemauricondah

55 50 24.5
24
27
25.4
29.5 } 29.28
30
27
38.5
38.5

Boglemauricondah

Paumdy hill

24 54 48.5
53.
48.5
55.
53.5 } 53.25
53.5
56.5
57.5

Paumdy hill.

Guddacul station

94 43 54.5
53.5
58.
57.
54.5
56.5 } 55.67

Guddacul station

Koelacondah

134 16 5.5
4
0
12.5
10
0 } 5.48

MEASUREMENT OF AN ARC

At Boleecondah (continued.)

BETWEEN

AND

North end of the base	Boglemauricondah	55	50	29.28
Boglemauricondah	Paumdy hill	24	54	53.25
Paumdy station	North end of the base	30	55	36.03

At Guddacul station.

Paumdy hill	Gooty station	24	14	38.5	} 36.17
						33	
						35	
						40	
						37	
						33.5	
Gooty station	Koelacondah	30	12	35.5	} 45.63
						34	
						55	
						47.5	
						54	
						54.5	
						39	
						45.5	
Boleecondah	Koelacondah	17	9	29.5	} 31
						31	
						32.5	
Koelacondah	Attakerrabetta	70	40	28.5	} 33.37
						29.5	
						35.5	
						40	
Paumdy hill	Gooty station	24	14	36.17	
Gooty station	Koelacondah	30	12	45.63	
Koelacondah	Paumdy hill	54	27	21.80	
		Boleecondah	17	9	31	
Boleecondah	Paumdy hill	37	17	50.80	

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At Guddacul station (continued.)

BETWEEN	AND	
Koelacondah	Arrakerrabetta	$70^{\circ} 40' 33.37''$
	Gooty station	$30^{\circ} 12' 45.63''$
Gooty station	Arrakerrabetta	$100^{\circ} 53' 19.0''$

At Koelacondah.

Bolecondah	Guddaculbetta	$28^{\circ} 34' 25.5''$	} 26.2
		26	
		25.5	
		27	
		27	} 30.1
Guddacul	Arrakerrabetta	$41^{\circ} 15' 24''$	
		27.5	
		25.5	
		30	} 11.1
		33.5	
		35	
		35.5	
	Gootydrong station	$71^{\circ} 59' 9.5''$	} 39.14
		8	
		8.5	
		9	
		7.5	
		9.5	
		7.5	
		18	
		17	} 39.14
		17	
Arrakerrabetta	Adonidroog	$33^{\circ} 10' 38.5''$	
		36	
		42	} 39.14
		38.5	
		42.5	
		40.5	
		36	

MEASUREMENT OF AN ARC

At Koelacondah (continued.)

BETWEEN	AND	
Adonidroog	Poolycondah	$\begin{array}{r} 40\ 27\ 42 \\ 45 \\ 44.5 \\ 47 \\ 39 \\ 36 \\ 34\ 5 \\ 36. \end{array} \left. \vphantom{\begin{array}{r} 40\ 27\ 42 \\ 45 \\ 44.5 \\ 47 \\ 39 \\ 36 \\ 34\ 5 \\ 36. \end{array}} \right\} 40.5$
Gootydroog	Guddacul station	71 59 11.15
Guddacul	Arrakerrabetta	$\begin{array}{r} 41\ 15\ 30.14 \\ \hline 113\ 14\ 41.29 \end{array}$
Arrakerrabetta	Gootydroog	
Arrakerrabetta	Adonidroog	33 10 39.14
Adonidroog	Poolycondah	$\begin{array}{r} 40\ 27\ 40.5 \\ \hline 73\ 38\ 19.64 \end{array}$
Poolycondah	Arrakerrabetta	

At Arrakerrabetta.

Guddacul	Koelacondah	....	$\begin{array}{r} 68\ 3\ 68 \\ 56.5 \\ 53 \\ 61.5 \end{array} \left. \vphantom{\begin{array}{r} 68\ 3\ 68 \\ 56.5 \\ 53 \\ 61.5 \end{array}} \right\} 59.75$
	Gootydroog		$\begin{array}{r} 46\ 52\ 53 \\ 58.5 \\ 63 \\ 49.5 \\ 50 \\ 51 \\ 46.5 \end{array} \left. \vphantom{\begin{array}{r} 46\ 52\ 53 \\ 58.5 \\ 63 \\ 49.5 \\ 50 \\ 51 \\ 46.5 \end{array}} \right\} 53.07$
Koelacondah	Poolycondah		$\begin{array}{r} 20\ 49\ 24.5 \\ 27.5 \\ 42.5 \\ 41.5 \\ 41 \end{array} \left. \vphantom{\begin{array}{r} 20\ 49\ 24.5 \\ 27.5 \\ 42.5 \\ 41.5 \\ 41 \end{array}} \right\} 35.4$

ON THE MERIDIAN.

At Arrakerrabetta (continued)

BETWEEN
Poolycondah

.... AND
Goodydroog

42	0	36	} 42.5
		49.5	
		49	
		43.5	
		37.5	

Adonidroog

61	16	17	} 19.75
		16	
		21	
		22.5	
		24.5	
		17.5	

Guddacul
Koelacondah

Koelacondah
Poolycondah

68	3	59.75
20	49	35.4

Poolycondah
Guddacul

Guddacul
Goodydroog

55	53	35.15
46	52	53.07

Goodydroog
Ditto

Poolycondah
Ditto (observed direct)

42	0	42.08
42	0	43.10

Mean 42 0 42.59

At Poolycondah

Arrakerrabetta

Koelacondah

85	32	5.5	} 6.6
		11	
		8.5	
		3.5	
		5	

Koelacondah

Goodydroog

28	} 23.67
29	
21	
17	
24	
22	

Arrakerrabetta

Adonidroog

38	19	19.5	} 47
		2.4	
		3.5	
		2.6	
		4.5	

MEASUREMENT OF AN ARC

At Malliabad hill (continued.)

BETWEEN	AND	
Korra Bellagul.....	Darroor hill.....	62 16 16 7
		21.5
		25 8
		23
		22.5 } 20 47
		14
		19 7
		18 5
		20.5
		23 5 }
Darroor hill.....	Kotapilly hill	67 52 24.2 }
		27 3
		14 7
		28 3
		25 3 } 25.0
		21 5
		19 5
		27
		30
		29 2

At Darroor hill.

Korra Bellagul.....	Malliabad.....	.. 76 8 7 6 }
		8
		13
		6.5
		0 7
		11 8 } 9 3
		15.4
		13
		9
		8 }
Malliabad hill	Kotapilly hill.	59 31 59 }
		60.3
		71.6
		60 3
		52 9 } 60.64
		58.6
		70 2
		58
		57 5 }

MEASUREMENT OF AN

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3. PRINCIPAL TRIANGLES.

N. end of the base from the S. end of the base 32608.64 feet.

TRIANGLES.	Observed		Spherical Excess.	Angles for Calculation.	Distances in Feet.
	Angles.	ft.			
N. end of the base,	87 27 16.45	-0.07		87 27 16.3	
S. end of the base,	27 14 2.64	-0.03		27 14 2.6	
Goodydroog station,	65 18 41.19	-0.03		65 18 41.1	
	180 00 00.28		0.13	+0.15	180 00 00.0
Goodydroog station from { N. end of the base, S. end of the base,					16423.9 35853.8
N. end of the base,	105 36 26.25	-0.19		105 34 25	
S. end of the base,	40 28 22.79	-0.04		40 28 22.7	
2 Boglemauricondah,	33 55 12.5	-0.05		33 55 12.3	
	180 00 00.54		0.28	+0.26	180 00 00.0
Boglemauricondah from { N. end of the base,					37929.3 56280.2
N. end of the base,	35 4 2.45	-0.03		35 4 2.4	
S. end of the base,	105 3 6.43	-0.13		105 3 6.1	
Paumdy hill,	39 52 52.21	-0.04		39 52 51.5	
	180 00 1.09		0.22	+0.27	180 00 00.0
Paumdy hill from { N. end of the base,					49111.3 29218.8

N. end of the base from Boglemauricondah 37929.3 feet.

N. end of the base,	51 14 24.33	-0.09		51 14 24.1	
Boglemauricondah,	72 55 7.21	-0.12		72 55 6.9	
Bolecondah,	55 50 29.28	-0.10		55 50 29.0	
	180 00 00.82		0.31	+0.51	180 00 00.0
Bolecondah from { N. end of the base,					43814.8 35742.4

MEASUREMENT OF AN ARC

N. end of the base, from Boglemauricondah = 37929.3 feet.

Numbers.	TRIANGLES.	Observed Angles.	Difference.	Spherical Excess.	Error.	Angles for Calculation.	Distances in Feet.
	N. end of the base,	70 32 22.80	-0.16			70 32 22.2	
	Boglemauricondah,	65 1 31.25	-0.14			65 1 30.6	
5	Paumdy hill,	44 26 7.85	-0.12			44 26 7.2	
		180 00 1.90		0.42	+1.48	180 00 00.0	
	Paumdy hill from { N. end of the base,						49110.8
							Boglemauricondah, 51081.7

N. end of the base from Boleecondah = 43814.8

	N. end of the base,	121 46 47.13	-0.45			121 46 46.7	
	Boleecondah,	30 54 36.03	+0.02			30 55 36.1	
6	Paumdy hill,	27 17 36.71				27 17 37.2	
		179 59 59.87		0.43	-0.56	180 0 0	
	Paumdy hill from { N. end of the base,						49107.4
							Boleecondah, 81225.7

Gooty station from the S. end of the base = 35853.8

	Gooty station,	67 50 39.69	+0.04			67 50 39.7	
	S. end of the base,	27 14 2.61	-0.03			27 14 2.6	
7	Namthabad station,					84 55 17.7	
						180 0 0.0	
	Namthabad station from { Gooty station,						16472.3
							S. end of the base, 33337.7

Gooty station from Paumdy hill = 59571.6

	Gooty station,	46 34 7.04	+0.06			46 34 7.1	
	Paumdy hill,	13 55 28.55	-0.03			13 55 28.6	
8	Namthabad station,					119 30 24.3	
						180 0 0	
	Namthabad station from { Gooty station,						16472.1
							Paumdy hill, 49708.1

ON THE MERIDIAN.

N. end of the base from Paumdy hill = 49110.8 feet.

TRIANGLES.

Observed Angles.	$\frac{3}{\text{SphericalExcess.}}$	Angles for Calculation.	Distances in Feet.
---------------------	-------------------------------------	----------------------------	-----------------------

N. end of the base, .	121 48 47.18	-0.45	121 48 46.7
Paumdy hill,	27 17 36.71		27 17 37.2
Bolecondah,	30 55 36.03	+0.82	30 55 36.1
	179 59 59.92	0.43	-0.51 180 0 0.

Bolecondah from { N. end of the base, . 43818.2
Paumdy hill, 81231.8

Bolecondah from Paumdy hill = 81228.75.

Bolecondah, . .	94 43 55.67	-1.04	94 43 53.5
Paumdy hill, . .	47 58 19.14	-0.43	47 58 17.
10 Guddacul hill, .	37 17 50.8	-0.44	37 17 49.3
	180 0 5.61	1.91	+3.70 180 0 0.

Guddacul from { Bolecondah, . 99575.5
Paumdy hill, . . 133595.5

Paumdy hill from Guddacul = 133595.5.

Paumdy hill,	88 42 30.5	-0.91	88 42 29.5
Guddacul hill,	24 14 36.17	-0.48	24 14 35.5
11 Gootydröog,	67 2 56.17	-0.50	67 2 55.
	180 0 2.84	1.89	+0.95 180 0 0.

Gootydröog from { Paumdy hill, . 59571.8
Guddacul hill, . 145043.8

Guddacul station from Gootydröog = 145043.8.

Guddacul,	30 12 45.63	-0.69	30 12 45.
Gootydröog,	77 48 5.4	-1.00	77 48 4.5
12 Koolacundah,	71 59 11.15	-0.89	71 59 10.5
	180 0 2.18	2.58	-0.40 180 0 0.

Koolacundah station from { Guddacul, . . 149076.1
Gootydröog, . . 76740.3

MEASUREMENT OF AN ARC

Guddacul station from Bolescondah = 99575.5 feet.

Number.	TRIANGLES.	Observed Angles.	Difference.	Spherical Excess.	Error.	Angles for Calculation.	Distances in Feet.
13	Guddacul,	37 9 31.	+0.22			37 9 30.4	
	Bolescondah,	134 16 54.2	-1.80			134 16 3.6	
	Koelacondah,	28 34 26.2	+0.55			28 34 26.0	
		180 0 2.62		1.04	+1.58	180 0 0.0	
	Koelacondah from {Guddacul station,						149082.0
	{Bolescondah,						61419.2
Guddacul from Koelacondah = 149079.05.							
14	Guddacul,	70 40 33.37	-1.29			70 40 32.2	
	Koelacondah,	41 15 30.14	-1.00			41 15 29.2	
	Arrakerrabetta,	68 3 59.75	-1.25			68 3 58.6	
		180 0 3.26		3.54	-0.28	180 0 0.	
	Arrakerrabetta from {Guddacul,						105981.9
	{Koelacondah,						151657.5
Gooty station from Guddacul = 145046.6							
15	Gooty station,					32 13 50.8	
	Guddacul station,	100 53 12.7	-2.22			100 53 16.8	
	Arrakerrabetta,	46 52 53.07	-0.63			46 52 52.4	
						180 0 0	
	Arrakerrabetta from {Gooty station,						195133.7
	{Arrakerrabetta,						105978.6
Koelacondah from Arrakerrabetta = 151657.5							
16	Koelacondah,	73 38 19.64	-0.37			73 38 19	
	Arrakerrabetta,	20 49 35.4	-0.48			20 49 35	
	Poolycondah,	85 32 6.67	-0.89			85 32 6	
		180 0 17.1		1.87	-0.16	180 0 0	
	Poolycondah from {Koelacondah,						54084.1
	{Arrakerrabetta,						145958.9

4. DESCRIPTION OF THE GREAT STATIONS.

Base.—North end; in the flat cotton ground about three miles west of Gooty, and near the village of *Namthabad*.—It is situated on a rising ground, marked by a circular platform of brick and chunam with a stone and circle, the center of which ascertains the extremity of the base.

South end.—Lies nearly a mile north of the village of *Ecranapully*, and is similarly marked with the former one.—Under the masonry of both these platforms, the extremities of the base are also defined by stones with circles fixed when the foundation was laid, and corresponding with those above.

Gooty droog.—On the highest point of that *Droog*; while observing, the flag-staff was removed. It was afterwards replaced and marks the station.

Boglemauricondah.—A conspicuous hill on the range lying about ten miles west from Gooty.—The road to the summit is on the south side of the hill, leading from *Nagfundrum*, a considerable village about two miles south from the hill.—The station is on the summit marked by a platform and a stone with a circle.

Paumdy hill.—A long hill running nearly east and west, and about two miles north of the village of *Paumdy* and the *Perina* river.—The station is on a platform, and the center marked as usual.

Boléecondah.—This is a low white rocky hill about ten miles N. W. from Gooty, and north of the village of *Pothakacherroo*, about one and half miles distant. The great road from Gooty to Bellary running between

the hill and the village.—The station is marked on a rock by a circle.

Guddacul Pagoda.—On the platform of the pagoda marked as usual. The village and hill are well known, being about half the distance between *Gooty* and *Bellary*.

Koelacondah—This hill is about 14 miles north from *Gooty* in the *Chinumpully* talook, and two miles from the village of that name.—On the summit of a large detached stone marked as usual, is the station.

Arrakerrabetta.—The station is on a range of hills North East of *Goolem*, and about three miles west from *Auloor*.—*Arrakerra*, a considerable village, from which the station derives its name is not far south. The station is marked by a stone and circle in the center of a platform.

Poolycondah.—In the *Davuncondah* talook about four miles south from *Davuncondah*. The hill takes its name from a small village situated on a height about two miles N. W. of the hill.—The station is marked by a high platform, stone, &c.

Adonidroog.—This place is too well known to need any description farther than that the station is on a stone building on the highest part of the *Droog*, marked.

Kerrae Bellagul.—A low hill about half a mile east from the village of *Kerrae Bellagul*, and about seven miles south from the *Toongabudra*. The station is marked on a rock by a circle.

Malliabad.—In the territories of His Highness the *Nizam*, and the highest of a range of hills running south from *Rachoor*, and about five

ON THE MERIDIAN.

miles distant. The great road from *Bellary* to *Hydrabad* runs about two miles east from the hill, and the village of *Malliabad* is about one mile north.—The station is marked on the rock by a circle.

Darroor hill.—This hill as also *Malliabad* is in the *Dooab*.—*Darroor* is a peaked hill about two and a half miles west from the village of that name, and about nine miles west from *Guddawaul*. The river *Kistna* runs about seven miles north from the hill.—The station is marked on a rock by a circle.

Kotapilly hill.—About six miles north of the *Kistna*, and about ten miles S. W. from *Muktul*, having *Goada Belloor*, a well known place between it and the *Kistna*; the village of *Kootapilly* is on the north side of the hill about half a mile distant.—The station is on a rock marked by a circle.

Inpahgutt.—The highest of a conspicuous range of hills lying between *Ootkoor* and *Koilacondah Droog*, and about four miles south of *Kotacondah*.—*Trimallahpoor*, a small village from which the road to the station leads, is about two miles north of the hill.—The station is on a rock marked by a circle.

MEASUREMENT OF AN ARC

Triangles depending on the base near Daumergidda, and carried southerly to the distance between Inpahgutt and Darroor hill.

5. MEASUREMENT OF THE BASE LINE NEAR DAU- MERGIDDA.

Experiments made for comparing the chains after the measurement.

1815.	Excess of the old chain.	REMARKS.
	Divisions.	
February 15th, A. M.	45.2	
	46.	
	46.	
	46.	
	45.	
P. M.	46.	Mean Temperature during these Experiments, was 83°
	46.6	
	46.2	
	45.5	
A. M.	45.5	
	46.	
	45.6	
	45.	
	45.5	
	45.	
	45.	
Mean	45.63	

Note.—45.63 divisions of the micrometer is equal to ,01828 feet, and at Hydrabad, where the comparisons were made, the old chain exceeded the new one ,01756 feet; the difference, equal to ,0072 feet is the wear.

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TABLE CONTAINING THE PARTICULARS OF THE MEASUREMENT.

No. of the Hypothenuse.	Length of each in Feet.	Angles of Elev. and Dep.		Deductions from each Hypothenuse.	Perpendicular.		Commencement from the last.		Mean Temperature.	REMARKS.
					Ascents.	Descents.	Above.	Below.		
				Feet.	Feet.	Feet.	Inches.	Inches.		
1	300	0	51 48	.03405	4.52		27.0		74.	Commenced on the 22d January, 1812.
2	300	0	3 33	.00093		0.75		5.	85.5	
3	300	0	38 12	.01851		3.33		2.5	95.3	
4	700	0	26 18	.02051		8.36		12.5	88.	
5	600	0	37 57	.03654		6.62			74.	
6	500	0	42 0	.03730		6.11		12 7	92.	
7	500	0	50 0	.05290		7.27		11 2	91.3	
8	500	1	2 51	.08355		9.14		6.6	66.7	
9	400	0	32 24	.01776		3.77	12.5		75.7	
10	400	0	46 48	.03708		5.45		21.	77.3	
11	600	0	36 53	.03450		6.44		11.5	94.5	
12	600	0	16 57	.00726		2.96	11.5		69.3	
13	600	Level					18		91.8	
14	200	1	24 21	.06020	4.91		4		79.9	
15	600	0	34 45	.03066	6.06			2.	70.9	
16	600	0	11 0	.00306	1.92			7.8	95.3	
17	800	0	17 57	.01088		4.18		4.4	88.	
18	700	0	36 54	.04032		7.51		2.	72.6	
19	800	0	51 15	.08888		11.28		15.8	93.1	
20	400	0	26 6	.01152		3.04			102.8	
21	300	0	16 42	.00354		1.46		9.	61.6	
22	700	0	21 57	.01428	4.47		22.4		71.4	
23	600	0	6 14	.00096		1.08		8.	96.9	
24	400	0	6 18	.00068		0.73		13.5	102.7	
25	300	0	7 12	.00066	0.63		11.8		65.	
26	800	0	59 3	.11804		13.74		9.2	87.2	
27	400	2	52 51	.50652		20.1	4 2		101.2	
28	300	1	24 33	.09073		7.38	12.5		64.1	
29	600	0	9 39	.00234		1.68	6.3		77.5	
30	700	0	45 31	.06139	9.27		5.6		92.4	
31	500	0	5 24	.00065		0.79		9.7	101.1	
32	300	0	45 53	.02678		4.0		2.6	66.6	
33	400	0	35 25	.02122		4.12		12.6	87.7	
34	200	0	0 18			0.02	7.3		100.9	

MEASUREMENT OF AN ARC

No. of the Hennepine,	Length of each in feet.	Angles of Elev. and Dep.	Deductions from each Hypothenuse.	Perpendicular.		Commencement from the last.		Mean Temperature.	REMARKS.
				Ascend's	Descend's	Above.	Below.		
35	100	2 11 30	.07516	3.82		4.2	"	65.6	
36	700	1 10 16	.14623	14.31		3.5	"	65.7	
37	300	1 45 54	.02673	4.00		9.5	11.	82.7	
38	600	1 42 9	.27006	18.00		"	5.4	90.6	
39	600	1 25 45	.18666	14.96		"	11.7	71.9	
40	600	1 45 0	.03428	5.24		"	12.	80.2	
41	400	1 45 36	.00062	0.65		"	"	80.	
42	400	1 14 58	.00340		1.64	7.6	3.	93.6	
43	300	1 36 33	.01695		3.19	"	3.	63.0	
44	300	1 36 54	.02740		3.31	"	17.	83.5	
45	300	1 38 48	.12387		8.02	"	12.75	80.9	
46	100	1 50 0	.15705	12.8		3.	"	100.3	
47	400	1 50 0	.30476	5.1		15.	"	102.3	
48	300	1 58 24	.04329	1.45		12.7	"	56.2	
49	500	1 10 0	.00210		4.36	"	"	76.7	
50	700	1 20 54	.01295			14.8	"	87.2	
51	400	1 13 15	.00600	3.08		9.7	"	90.	
52	800	1 20 0	.01183	4.07		"	7.5	86.3	
53	700	1 50 0	.07406		10.18	"	6.4	95.8	
54	400	1 50 0	.01028		2.61	8.	3.2	103.6	
55	700	1 31 27	.16500		18.16	8.5	"	96.2	
56	400	1 22 30	.23032		19.20	12.5	"	100.5	
57	1000	1 32 45	.01816	3.84		9.5	"	88.5	
58	800	1 18 9	.07752	6.86		"	1.	61.9	
59	400	1 30 0	.30106	16.48		"	"	82.6	
60	300	1 41 51	.00104	23.7	1.1	"	"	104.7	
61	600	1 12 53	.00501						
62	300								
63	300								

Descent from the termination of the Base to the Ground 37.0

30800	3.93586	169.12	217.47	261.6	300.65	85.93
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East end of the Base above the West end, in perpendicular height=56.6 feet.

Completed on the 13th February, 1816.

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By the comparisons made at Hyderabad, the old chain with which the measurement was made, exceeded the new one .01756 feet, and the new or standard chain exceeded the 100 feet by the brass standard .01574 feet. Then .01756 \times .01574 = .03330 feet, for the excess of the old chain above 100 feet. Therefore 308 \times 100.03330 feet will give the length of the Base. 30810.2564

At the conclusion, the old chain exceeded the new one 45.63 divisions of the micrometer equal .01828 feet, and had therefore increased by wear .00072 ft. Hence 308 + $\frac{.00072}{.01828}$ = 11088 feet, the correction for the wear, which add, . . . \times 0.1109

The sum of the deductions (from coll. 4th) is 3.93586 feet; which being increased in the ratio of 100 to 100.03330 feet, will give, 3.9372 feet, which subtract -3.9372

Hence the apparent horizontal distance, will be . . . 30806.4301

The correction for the expansion, and reduced to the standard temperature of 62° will be $\frac{(83.98-60) \times .0074 - (61-60) \times .01237}{11} = 308.060301 - 2.6352$ feet, which add, +2.6352

Hence the corrected measure of the Base for the temperature of 62° will be 30809.0653

Which being reduced to the level of the sea, by taking the mean height of the Base above that level to be 1917 feet, we have for the whole length of the Base, 30806.2275

MEASUREMENT OF AN ARC

6. ANGLES.

At the West end of the Base.

BETWEEN	AND	°	'	''	
Malliga hill	Daumergidda	82	38	48.5	} 46.57
				46	
				55.5	
				44	
				44	
				44	} 46.57
				44	

East end of the Base	Malliga.....	75	38	29	} 32.12
				38	
				37	
				36	
				26	
				36.5	} 32.12
				32.5	
				32	

At the East end of the Base.

West end of the Base	Malliga hill	75	39	23	} 24.6
				22	
				29	
				29	
				23.5	
				22	} 24.6
				22.5	
				22.5	
				26.5	
				26	

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At Malliga hill.

BETWEEN

AND

West end of the Base..... East end of the Base 28 46 69 71

68.5

65

59.5

69.5

70

64.5

61.5

60

70

58

Daumergidda 26 15 27

29

27

27

31.5

33.5

27.5

30.5

28.5

32.5

29.5

Daumergidda Doodallah 59 49 32.5

33

26.5

30

33

23

23

35

34

29

27.5

32.5

23

33

31

Doodallah Sheelapilly 74 20 55.5

59.5

55.5

58

59

58.5

57

58.5

56.5

65.1

29.42

29.67

57.55

MEASUREMENT OF AN ARC

At Daumergidda:

BETWEEN	AND		
West end of the Base.....	Malliga hill	71 5	48 } 44 41 42 47.5 } 43.4 41 46 40.5 40.5
Malliga hill	Doodallah.	78 20	30.5 } 24 23.5 22 21 31 } 25 95. 28.5 19.5 26.5 26.5
Doodallah.....	Sheelapilly	59 20	47 } 47 48 46 48 45 } 44.95 41 43 43.5 45 45.5

At Doodallah.

Daumergidda	Sheelapilly.....	70 25	55.5 52 55.5 54.5 } 53 55 41 44.5 54
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MEASUREMENT OF AN ARC

At Sheelapilly.

BETWEEN
Malliga hill Doodallah

77 3 22.5
26.5
26.5
25
26
22.5
26.5
27
29 } 25.72

Baumergidda.

Doodallah.

50 13 27
24.5
28.5
27
27
.5
24
27.5
30
23
28.5 } 26.68

Doodallah Coraegutt

73 49 7
9.5
3.5
5
2.5
9
9.5
6.5
5
9.5
8.5
1.5 } 6.42

Coraegutt

Kotamarpilly

29 59 25
27.5
26
32.5
31
27 } 28.86

At Taud Munnoor.

BETWEEN

AND

Goraegutt Sheclapilly

8 7 6

42 42 45.5

54

51.5

48.5

53.5

54

54

55

Doodallah 106 19 16.5

16

18.5

16.5

11.5

13.5

13

17

16.5

16.5

20.0

Topecondah 59 4 9.5

7.5

13

19

15

11.5

11

7.5

9

13

12

14

10

52.

15.98

11.7

At Goraegutt.

Sheclapilly

Doodallah 63 30 29.5

21

24.5

22.5

21.5

22.5

21

21

18.5

22

21.5

27.5

18.5

26.5

22.18

MEASUREMENT OF AN ARC

At Goraegutt (continued.)

BETWEEN:

AND

Sheelapilly

Kotamarpilly

111	15	26.5	}	22.4
	22			
	20.5			
	25.5			
	15			
	19			
	19			
	27.5			
	27			
	22			

dTau Munnoor

Topeecondah

83	33	21.5	}	23.25
	22			
	21			
	27.5			
	24.5			
	21			
	31			
	21.5			
	27.5			
	21			

Topeecondah

Kotamarpilly

69	8	26.5	}	57.09
	57			
	55.5			
	57			
	56.5			
	58			
	58			
	56.5			
	58			
	59			

Taud Munneor

Doodallah

32	31	58.5	}	57.23
	55			
	57.5			
	57.5			
	57			
	58			
	59.5			
	55			
	59			
	59.5			

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At Goraegutt (continued.)

BETWEEN	AND	
Taud Munnoor	Topecondah	83 33 23.95
Taud Munnoor	Doodallah	32 31 57.83
Doodallah	Topecondah	116 5 21.08

At Kotamarpilly.

Sheelapilly	Goraegutt	88 45 16.5 8 14 13.5 10.5 14.5 12	12.1
Goraegutt	Peecha Raggeddy	65 26 45 54.5 52 52.5 51.5 54 42 41.5 56 51.5	50.05
Sheelapilly	Peecha Raggeddy	16 41 37.5 29.5 33.5 36 35.5 38	35
Peecha Raggeddy	Annantagherry	142 3 26 24.5 21.5 36.5 25.5 31.5 29 28.5 39.5 34 35 27	30.71

MEASUREMENT OF AN ARC

At Kotamarpilly (continued.)

BETWEEN

AND

Annantagherry

Kotakoddangul

37	3	45	} 36.37
		45	
		31.5	
		37	
		32	
		40.5	
		35.5	
		34.5	

Goraegutt

Tepecondah

76	25	5	} 4.87
		5	
		2.5	
		3	
		5.5	
		6	
		7.5	
		3	
		4	
		6	

Tepecondah

Annantagherry

76	4	39	} 33.83
		36.5	
		30	
		33.5	
		34.5	
		36	
		32.5	
		32	
		31.5	
		30.5	
		31	
		36	
		31	
		38.5	
		35	

Peecha Raggeddy

Goraegutt

65 26 50.05

Goraegutt

Sheelapilly

38 45 12.10

Sheelapilly

Peecha Raggeddy

26 41 37.95

Ditto

Ditto observed direct

26 41 35.0

Mean =

26 41 36.47

Peecha Raggeddy

Annantagherry

142 3 30.71

Annantagherry

Sheelapilly

168 45 7.18

Annantagherry

Kotakoddangul

37 3 36.37

Kotakoddangul

Sheelapilly

131 41 30.81

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At Topecondah.

BETWEEN
Annantagherry

AND
Kotamarpilly

43 34 53.5
46.5
52.5
53.5
52.5
50
56.5
49
54
51.5
54
52
54.5
57
54
52
54.5
57
51

52.92

Kotamarpilly

....

....

Goragutt

....

34 25

57
60.5
58.5
60.5
60.5
60
60
61
61
60.5
59
59.5
61
62.5
57
56.5
61

59.77

Goragutt

....

Doodallah

....

32 31

18
17
15.5
19.5
15.5
20.5
19.5
15.5
15

17.33

MEASUREMENT OF AN ARC

At Tepecondah (continued.)

BETWEEN	AND			
Goragutt	Taud Munnoor	27 22	23
				23.5
				25
				31.5
				26
				29
				29.5
				27.5
				23
				28.5
				23
				26.36

At Annantagherry:

Purgy hill	....	Kotakoddangul	76 9	44
				58
				41.5
				51
				51.5
				48
				46.5
				56.5
				54.5
				54
				57
				53.5
				41.5
				50.58

Kotakoddangul	....	Thuttapilly hill	69 27	39
				35.5
				36.5
				29
				27.5
				34.5
				33.67

Thuttapilly	....	Kotamarpilly	46 12	48.5
				64.5
				54.5
				64.5
				60
				60.5
				60.5
				59.0

Kotakoddangul	....	Thuttapilly	69 27	33 67
Thuttapilly	Kotamarpilly	46 12	59.0
Kotamarpilly	Kotakoddangul	115 40	32.67

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At Purgj hill.

BETWEEN	AND		
Pochamagutt	Kotakoddangul.	79 55	6.5
			18
			1.5
			10.5
			17.5
			17.5
			9.5
			11.5
			9
			13
			17
			11 5
			11.4
Kotakoddangul	Annantagherry	80 10	19.5
			10
			13 5
			11
			13
			13
			11.5
			14.5
			19.5
			13 91

At Kotakoddangul.

Inpahgutt,	Pochamagutt	57 0	49
			57
			51
			57.5
			62
			53 5
			58.5
			61.0
			54
			56
			57.5
			56
			57.5
			56.19
			56.20
			Mean = 56.195

MEASUREMENT OF AN ARC

At Kotakoddangul (continued.)

BETWEEN	AND	8	9	10	
Pockamagutt	Purgy hill	47	58	31	
				30.5	
				26	
				33.5	
				20	"
				28.5	26.85
				28	
				22.5	
				26.5	
				22	
				30.13	
				28.13	
				26.63	27.93
				28.13	
				26.63	
				Mean = 27.39	
Purgy hill	Annantagherry	23	39	59	
				54.5	
				49.5	
				59	
				59.5	
				54.5	56.87
				54	
				63.5	
				59	
				54.5	
				58.0	
Annantagherry	Thuttapilly	48	43	37	
				37	
				24.5	
				26.5	
				32	
				26.5	
				23.5	27.35
				24.0	
				25.5	
				28	
				22	
				22	
				26.5	
Thuttapilly	Kotamarpilly	21	27	36.5	
				31.5	
				31	
				34	
				35.5	33.5
				30.5	
				35.5	
				23.5	

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At Kotakoddangul (continued.

BETWEEN	AND						
Inpahgutt	Kaunkoortee	89	2 34.2
							84.1
							49.3
							89.8
Annantagherry	Thuttapilly	....	....	48 43	27.35
Thuttapilly	Kotamarpilly	....	....	21 27	33.5
Kotamarpilly	Annantagherry	....	....	27 15	53.85

At Pochamagutt.

Kotakoddangul	....	....	Purgy hill	....	....	52 6	26.7
							24.8
							25.5
							26.2
							27
							24.5
							23.5
							25
Inpahgutt	....	....	Kotakoddangul	....	....	73 56	57.2
							59.1
							68.3
							67.6
							70.9
							68

At Kaunkoortee.

Kundakoor	....	....	Inpahgutt	....	....	88 21	58.8
							56.2
							57.5
							56.4
							52.7
							52.5
Inpahgutt	....	....	Kotakoddangul	....	....	99 54	55.5
							44.2
							50.5
							50.8
							46.1
							45.5
							47
							48
							45

MEASUREMENT OF AN ARC

At Kandakoor hill.

BETWEEN	AND			
Kotapilly	Inpahgutt	67	15	52.4
				56.5
				56
				61.8
				52.7
				55
				54
				53
Inpahgutt	Kaunkoortee hill	59	34	37.1
				41
				37
				30.3
				31.5
				39
				35
				36

55.18

35.86

At Inpahgutt.

Kotapilly	Kandakoor hill	57	24	21.9
				21.5
				14.6
				12.3
				18.8
				20
				14.2
				15.8
				14.7
Kandakoor hill	Kotakoddangul	73	6	3.7
				8.4
				6
				3.5
				9
				10
Kandakoor hill	Kaunkoortee hill	32	3	28.7
				32
				34.4
				30.8
				33.3
				26.2
				28.7
				31.5
Kotakoddangul	Kandakoor	73	6	6.77
Kandakoor	Kaunkoortee	32	3	30.7
Kaunkoortee	Kotakoddangul	41	2	36.07

17.09

6.77

30.7

At Kotapilly:

BETWEEN

AND

Inpahgutt

....

....

Kandakoor

....

....

55 19 45.4

49.7

56.2

55

50.5

53

50.5

47

50 91

7. PRINCIPAL TRIANGLES.

W. end of the base from the E. end of the base = 30806.24 feet.

Number.	TRIANGLES.	Observed Angles.	Difference.	Spherical Excess.	Error.	Angles for Calculation.	Distances in Feet.
	W. end of the base,	75 33 32.13	-0.16			75 33 31.5	
	E. end of the base,	75 39 24.6	-0.16			75 39 23.8	
24	Malliga hill,	28 47 5.1	-0.12			28 47 5	
		180 0 1.83		0.41	+1.39	180 0 0	
	Malliga hill from { W. end of the base,						61932.8
	{ E. end of the base,						61955.6

W. end of the base from Malliga hill = 61932.8 feet.

	W. end of the base,	82 38 46.57	-0.18			82 38 45.5	
	Malliga hill,	26 15 29.41	-0.11			26 15 29.5	
25	Daumergidda,	71 5 43.4	-0.13			71 5 44.0	
		179 59 59.39		0.42	-1.04	180 0 0	
	Daumergidda from { W. end of the base,						28985.7
	{ Malliga hill,						64977.8

ON THE MERIDIAN

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Kotamarpilly from Topecondah = 91230.6 feet.

TRIANGLES.	Observed		Spherical Excess.	Angles for Calculation.	Distances in Feet.
	Angles.	Difference.			
Kotamarpilly,.....	5 4 33.63	-0.05		74 4 33.2	
Topecondah,	3 34 52.93	-0.46		43 34 52.5	
38 Annantagherry,				60 20 34.3	
				180 0 0.	

Annantagherry from { Kotamarpilly, 74745.4
Topecondah, 105237.8

Kotamarpilly from Annantagherry = 74745.4 feet.

Kotamarpilly,...	37 3 36.37	-0.03	37 3 36.7
Annantagherry, .	115 40 32.67	-1.41	115 40 30.9
39 Kotakoddangul, .	27 15 53.85	-0.13	27 15 53.4
	180 0 2.89	1.57	180 0 0

Kotakoddangul from { Kotamarpilly, .. 74705.2
Annantagherry, 98329.9

Kotamarpilly from Kotakoddangul = 147082.6 feet.

Kotamarpilly,.....	131 41 30.81	-4.23	131 41 26.6
Kotakoddangul,			20 1 41.6
40 Sheelapilly,.....			28 16 51.8
			180 0 0

Sheelapilly from { Kotamarpilly,..... 106296.58
Kotakoddangul, 231767.9

In order to obtain the distance from *Sheelapilly* to *Kotakoddangul*, for the purpose of reducing the terrestrial arc, being more conveniently situated with respect to the meridian of *Datagomrah*; the internal chord angle at *Kotamarpilly* with the included sides *Sheelapilly* from *Kotamarpilly*; and *Kotamarpilly* from *Kotakoddangul* have been used. Hence (as in the above triangle,) the side *Sheelapilly* to *Kotakoddangul* = 231767.9 feet, and the angles at *Sheelapilly* and *Kotakoddangul* corrected as observed angles will be 28 16 51.8, and 20 1 41.1.

Kaunkoorree from Inpahgutt = 98390.2 feet.

TRIANGLES.	Observed	Differences			Angles for	Distances
	Angles.	Diff.	Sec	in	Circulation.	In Feet.
Kaunkoorree,...	88 21 56.7	-0.68			88 21 54.7	
Inpahgutt,	32 3 30.7	-0.36			32 3 30.1	
45, Kandakoor hill,	59 34 35.86	-0.37			59 34 35.2	
	180 0 2 26		1.41	+0.85	180 0 0	

Kandakoor from { Kaunkoorree, 60563
Inpahgutt, .. 114054.9

Inpahgutt from Kandakoor = 114054.9 feet.

Inpahgutt, ..	57 24 17.09	-0.94			57 24 16.
Kandakoor, ..	67 15 55.18	-1.05			67 15 54.
46, Kotapilly, ..	65 19 56.91	-0.93			65 19 56.
	180 0 3 18		2.92	+0.96	180 0 0.

Kotapilly from { Inpahgutt, .. 127902.5
Kandakoor, 116835.0

Inpahgutt from Kotapilly = 127902.5 feet.

Inpahgutt, ..	48 32 13.04	-1.08			48 32 12
Kotapilly hill,	64 48 40.7	-1.84			64 48 38.8
17, Dareoor hill, ..	46 39 10.28	-1.07			46 39 9.2
	180 0 4 02		3.99	+0.03	180 0

Dareoor hill from { Inpahgutt, 175161.6
Kotapilly, 131802.7

8. DESCRIPTION OF THE GREAT STATIONS.

Base Line.—The west end is on a high ground near *Beder* about ten miles north, and three and a half miles north west by west from *Kauramoongy* nearly. The station is on the highest part of the ground marked by a platform built of stone and chunam, level with the surface of the ground, having a large stone in the center marked with a circle. There are several villages around this station, as *Shicarkanah* to the south west about two miles; *Oudootpoor* one and a quarter miles west, and *Yashigy* about one and a half miles west northwest.

The east end is at the north east angle of a field on the northern declivity of the high ground lying between the villages of *Daumergidda* and *Naugulgidda*, both which are situated on the great road leading from *Mooring* to *Hydrabad* by way of *Jogypur*. The station is marked by a platform of stone and chunam raised three feet above the ground, in the center of which is a stone with a circle.

Daumergidda station. The grand station of observation in latitude $18^{\circ} 3' 23.6$ is on a conspicuous high ground about one mile north east from the village of *Daumergidda*, and about eight miles west from *Narainkadda*. The station is on the summit of the high black cotton ground, a few feet west of the road leading from *Chillerigy* to *Angberrigy*, and is marked by a stone platform level with the ground having a stone at the foundation marked with a circle and corresponding with the mark on the stone above.

Malliga hill. The most conspicuous hill of a range seemingly connected with the *Beder* heights, about six miles east from *Beder*, and about one mile south east of *Malliga*, a small village from which the hill derives its name. The station is marked on the gravel rock and a stone with a circle laid over it, surrounded with a pile of stones supporting a small tree.

Doodallah station is on an extensive range of high grounds in a direction east and west, and is about two and a half miles north east of *Gogwadda*, and about one mile north of *Doodallah*. The station is marked by a stone and circle on a platform.

Note. The great tree on the high ground about three-quarters of a mile from the station, being in the way of the flag at *Malliga*, a branch of the tree was cleared off in order to observe the flag on the left side of it.

Sheelapilly station is on a conspicuous hob or mound of earth rising about 60 feet above the plain on which it stands, its base not sensibly differing from a circle whose diameter may be 200 feet nearly; this station is about 4 miles west of *Sungum* and $2\frac{1}{2}$ miles south of *Moongy*, both places being on the road from *Beder* to *Hydrabad*. A circle inscribed on a stone in the center of a circular platform of clay about 10 feet high, raised on the hob with a marked stone at the foundation, defines the station.

Taudmunnoor station, is on a high ground about 7 miles west from *Jogypett*, situated between *Royepaud* and *Taudmunnoor*. The station is defined by a circle inserted on a stone.

Goraegutt hill. This is a low brown hill taking its name from a very small village at the south east foot, lying about $1\frac{1}{4}$ mile west of *Goplaveram*, a low fortified hill, and about 4 miles south west of *Moonpully*, a village of some note on the great road from *Hydrabad* to *Beder*. The station is marked by a stone and circle on the summit about 60 feet north east of a stone pillar.

Topecondah. This is about 12 miles east of *Mominpett*, and about 3 miles west of *Dobeeptt*, a large village in the road from *Mominpett* to *Hydrabad*, and the village which gives the name to the station, is at the east foot of a low hill and pagoda lying about one mile east of the station. A stone with a circle on the summit defines the station.

Kotamarpilly. This station is on the south extremity of a low gravel ridge about 2 miles east south east of *Pedda Marpilly*, about $\frac{3}{4}$ of a mile from *Kotamarpilly*, and about 10 miles west of *Mominpett*, a place of considerable note. The station is marked on the gravel rock about 200 feet south east of a remarkable *Banian* tree.

Annantagherry hill. This is a flat hill covered with thick jungle, situated

about 11 miles north of *Purgy*, and about 8 miles east of *Dorade*. The station is about one mile south west of the Pagoda, on a platform marked by a stone with a circle.

Kotakoddangul station, on a high ground about $1\frac{1}{4}$ mile north by east of the large village of *Kotakoddangul*, and about half a mile north west of a remarkable tree on the same ground. The station is marked by a stone and circle in the middle of a platform.

Purgy hill. The southernmost of a mass of hills covered with much jungle, situated about 3 miles north east of *Purgy*.—Near the west foot of the hill is a small village, *Mulla Boyengoodum*. The jungle on the hill has been cleared and a platform raised, in the middle of which is a stone with a circle marking the station.

Pochamagutt. This is a low hill though the highest in that neighbourhood. It is surrounded to a great extent with much jungle, and derives its name from a place of worship in the vicinity, and is about one mile east from *Cosmasundrum*. The jungle has been cleared from the top, and a stone with a circle sunk on the summit denotes the station.

Kaunkoor hill. A flat hill on the Table land, about 6 miles north east of *Goondamettakul*, a very extensive place, and about $1\frac{1}{4}$ mile north of *Kaunkoor*.—The station is marked by a circle on a stone fixed on the top of the hill, and near the west brink.—*Annagoondy*, a well known hill, having two very remarkable trees on the summit, is about one mile west of the station.

Kundakoor. A low hill below the Table land about 10 miles west of *Naranapettah*, about six miles south west of *Goondamettakul*, and $1\frac{1}{2}$ mile south east of *Chintelpilly*: the village from which the hill derives its name, is at the south foot. The station is marked by a stone and circle sunk on the summit of the hill.

9. REDUCTION OF THE SIDES OF THE MERIDIONAL TRIANGLES TO THE MERIDIAN OF DODAGOONTAH FOR DETERMINING THE LENGTH OF THE TERRESTRIAL ARC.

The length of the Arc comprehended by the parallels of Dodagoontah station, and the stations at Namthabad and Jaumergidda,

ON THE MERIDIAN.

Stations at	Names of Places.	Bearings referred to	Distances on the		Distances from Dodagoontah		
		the Meridian of Dodagoontah Sta- tion.	Perpendicular.	Meridian	Perpendicular	Meridian.	
			FEET.	FEET.	FEET.	FEET.	
Yerracondah, ..	Ooracondah,	21 5 N.W.	123785.7	16210.8 W.	125821.0 N.	6244.9 W.	458488.7 N.
Ooracondah, ..	Davurcondah,	52.1 N. E.	150506.1	14530.4 E.	149801.1 N.	8305.5 E.	608289.8 N.
Davurcondah, ..	Gooty droog,	0 16 40.6 N. E.	158946.2	271.1 E.	158944.3 N.	9076.6 E.	767234.1 N.
Gooty droog, ..	Namthabad,	70 43 30.6 S. W.	16472.2	15348.9 W.	5437.4 S.	6472.3 W.	761796.6 N.
	Koelacondah,	10 59 34.9 N. W.	76730.9	14635.6 W.	75242.3 N.	5559 W.	842576.6 N.
	Poolycondah,	4 6 33.2 N. W.	54084.1	3875.7 W.	53945 N.	9434.7 W.	896521.6 N.
Koelacondah, ...	Kerra Bellagul, ...	13 21 56.9 N. E.	127920.1	29670.9 E.	124355.3 N.	20136.2 E.	1020976.9 N.
Poolycondah, ...	Darroor Hill,	3 4 35.9 N. W.	150701.3	8088.4 W.	150484.1 N.	12047.8 E.	1171461 N.
Kerra Bellagul, ..	Inpahgutt,	0 45 16.7 N. W.	175159.1	2306.1 W.	175444.1 N.	9741.7 E.	1346605 N.
Darroor Hill, ...	Kotakoddangul, ...	1 42 38.8 N. W.	58863.3	4593.5 W.	158794.7 N.	5148.2 E.	1500399.7 N.
Inpahgutt,	Sheelapilly,	2 20 26.7 N. E.	231767.9	9464.9 E.	231374.5 N.	14613.1 E.	1731974.2 N.
Kotakoddangul, ..	Daumergidda Hill, ..	0 1 33. N. E.	103250.6	46.6 E.	103250.6 N.	14659.7 E.	1835224.8 N.
Sheelapilly,							

MEASUREMENT OF AN ARC

The terrestrial arc between *Dodagoontah* and *Namthabad* station as in the foregoing table is 761796.6

And the terrestrial arc between *Dodagoontah* and *Putchapolliam* (see A. R. Vol. 12,) is 727334 6

The sum will be the terrestrial arc between *Putchapolliam* and *Namthabad* equal 1489131.2

To which add the terrestrial arc between *Putchapolliam* and *Punnae* station (see A. R. Vol. 12,) 1029100 5

We have for the terrestrial arc between *Punnae* and *Namthabad* station. 2518231.7

The terrestrial arc between *Dodagoontah* and *Daumergidda* as in the preceeding table is 1835224 8

And the terrestrial arc between *Dodagoontah* and *Namthabad* equal 761796 6

The difference will be the terrestrial arc between *Namthabad* and *Daumergidda*. 1073428.2

To which add the terrestrial arc between *Punnae* and *Namthabad* as above 2518231.7

The sum will be the terrestrial arc between *Daumergidda* and *Punnae* station. 3591659 9

10. Zenith distances of Stars observed at *Punnae*, *Namthabad*, and *Daumergidda* stations, with their corrections for precession, nutation, aberration, and the semi-annual solar equation, back to the beginning of the year 1805.

OBSERVATIONS AT PUNNAE STATION,

LEONIS.

Nearest point on the Limb, 2° 35' N.

1809.	Face.	Observed	Corrections.	Correct	Thermometers.	
Month.		Zenith distance.		Zenith distance.	Upper.	Lower.
			+			
April 12	E.	2 35 25.13	1 19.970	2 36 45.100	82	84
13	W.	2 35 36.63	1 19.931	2 36 56.561	81	83
14	E.	2 35 21.63	1 19.890	2 36 43.520	85	81
16	W.	2 35 34.13	1 19.798	2 36 53.928	85	84
17	E.	2 35 23.98	1 19.755	2 36 43.635	84	83
18	W.	2 35 34.5	1 19.710	2 36 54.210	84	83
19	E.	2 35 23.5	1 19.661	2 36 43.161	84	84
20	W.	2 35 34.5	1 19.616	2 36 54.116	84	84
23	E.	2 35 23.25	1 19.480	2 36 42.730	83	83
24	W.	2 35 35.38	1 19.427	2 36 54.807	83	83
25	E.	2 35 24.5	1 19.376	2 36 43.876	84	84
26	W.	2 35 35.75	1 19.324	2 36 55.074	85	85
27	E.	2 35 24.25	1 19.273	2 36 43.523	85	86
28	W.	2 35 36.88	1 19.221	2 36 56.101	86	87
29	E.	2 35 23.63	1 19.169	2 36 42.799	84	85
30	W.	2 35 36.63	1 19.117	2 36 55.747	87	87
May 2	E.	2 35 23.38	1 19.026	2 36 42.406	84	81
3	W.	2 35 38.	1 18.972	2 36 56.972	82	82
5	E.	2 35 25.5	1 18.865	2 36 44.365	84	84
6	W.	2 35 34.75	1 18.830	2 36 53.570	84	84
7	E.	2 35 25.88	1 18.766	2 36 44.646	84	81
Mean					84.14	81.24

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Nearest point on the Limb, 4 45 N.

9 LEONIS.

Nearest point on the Limb, 8 20 N.

Date		Time	Lat.	Long.	Alt.	Dist.	Temp.	Wind	Clouds	Remarks
April	17	E.	8 18 17.37	1 31.934	8-19 49.801	83	82			
	18	W.	8 18 28.87	1 31.848	8-20 07.18	83	82			
	19	E.	8 18 20.74	1 31.761	8-19 52.501	83	83			
	20	W.	8 18 28.87	1 31.674	8-20 05.14	83	83			
	23	E.	8 18 15.87	1 31.399	8-19 47.269	82	82			
	24	W.	8 18 28.89	1 31.307	8-20 00.97	82	83			
	25	E.	8 18 15.37	1 31.221	8-19 45.591	82	83			
	26	W.	8 18 31.87	1 31.127	8-20 2.997	82	83			
	28	E.	8 18 17.37	1 30.936	8-19 48.306	84	85			
	29	W.	8 18 26.87	1 30.842	8-19 57.712	83	83			
May	30	E.	8 18 17.39	1 30.749	8-19 48.139	85	85			
	3	W.	8 18 32	1 30.486	8-20 2.486	82	82			
	4	E.	8 18 18.12	1 30.401	8-19 48.521	82	83			
	5	W.	8 18 33.24	1 30.315	8-20 3.555	82	83			
	6	E.	8 18 18.74	1 30.231	8-19 48.971	82	82			
	7	W.	8 18 31.62	1 30.142	8-20 1.762	82	82			
						Mean	82.62	82.87		

β LEONIS.

Nearest point on the Limb, $7^{\circ} 30' N.$

1869.		Face.	Observed Zenith distance.	Corrections.	Correct Zenith distance.	Thermometers.	
Month.						Upper.	Lower.
				+			
April	12	F.	7 28 22.87	1 31.718	7 29 57.588	84	84
	13	W.	7 28 37.37	1 34.631	7 30 12.001	84	83
	14	F.	7 28 25.87	1 34.534	7 30 0.404	83	82
	16	W.	7 28 34.24	1 34 389	7 30 8.609	83	82
	17	F.	7 28 41.37	1 34.279	7 29 55.619	83	82
	18	W.	7 28 32.12	1 34.185	7 30 6.105	83	82
	19	F.	7 28 25.24	1 34.088	7 29 59.318	82	82
	20	W.	7 28 33.62	1 33.986	7 30 7.606	81	81
	23	E.	7 28 25.87	1 33.696	7 29 59.568	82	82
	24	W.	7 28 35.37	1 33.593	7 30 8.963	82	83
	25	E.	7 28 26.97	1 33.494	7 30 0.364	81	82
	26	W.	7 28 35.87	1 33.391	7 30 9.261	82	83
	28	F.	7 28 25.97	1 33.192	7 29 59.062	84	85
	29	W.	7 28 38.87	1 33.084	7 30 11.954	83	83
May	30	F.	7 28 22.87	1 32.978	7 29 55.848	82	82
	2	W.	7 28 38.07	1 32.788	7 30 11.758	81	82
	4	W.	7 28 37.87	1 32.596	7 30 10.466	82	82
	5	E.	7 28 24.12	1 32.503	7 29 56.623	82	82
	6	W.	7 28 33.87	1 32.400	7 30 11.270	82	82
	7	E.	7 28 25.47	1 32.300	7 29 57.779	82	82
					Mean	82.38	82.48

Ε. VIRGINIS.

Nearest point on the Limb, $3^{\circ} 50' N.$

April	18	W.	3	49	36.62	1	31.332	3	51	7.952	82	81
	19	E.	3	49	26	1	31.242	3	50	57.242	82	82
	20	W.	3	49	35	1	31.152	3	51	6.152	80	81
	23	E.	3	49	26	1	30.846	3	50	56.846	82	82
	25	W.	3	49	35.87	1	30.644	3	51	6.044	81	82
	26	E.	3	49	25.87	1	30.540	3	50	56.410	82	83
	28	W.	3	49	38	1	30.321	3	51	8.321	83	84
	29	E.	3	49	26	1	30.218	3	50	56.218	83	83
	30	W.	3	49	39	1	30.114	3	51	9.114	82	82
	May	3	E.	3	49	27.87	1	29.791	3	50	57.661	82	82
4		W.	3	49	38.25	1	29.688	3	51	7.938	81	82
5		E.	3	49	26.75	1	29.578	3	50	56.328	82	82
6		W.	3	49	37.12	1	29.466	3	51	6.686	81	82
7		E.	3	49	26.6	1	29.355	3	50	57.955	81	82
Mean											81.71	82.14

MEASUREMENT OF AN ARC

8 SERPENTIS.

Nearest point on the Limb, 3° 0' N.

1809.		Face.	Observed Zenith distance.	Corrections.	Correct Zenith distance.	Thermometers.	
Month.	Upper.					Lower.	
April	18	W.	3 1 30.76	58.969	3 2 29.819	80	79
	19	E.	3 1 20.13	58.164	3 2 18.294	80	80
	20	W.	3 1 29.26	58.058	3 2 27.318	80	80
	23	E.	3 1 20.63	57.702	3 2 18.332	81	81
	24	W.	3 1 29.63	57.576	3 2 27.206	81	81
	25	E.	3 1 20.13	57.445	3 2 17.375	80	80
	26	W.	3 1 29.13	57.317	3 2 26.447	82	82
	27	E.	3 1 20.13	57.189	3 2 17.319	83	83
	28	W.	3 1 32.26	57.056	3 2 29.316	84	84
	29	E.	3 1 20.13	56.921	3 2 17.051	83	83
	30	W.	3 1 32.51	56.792	3 2 29.302	83	83
	May	3	E.	3 1 19.13	56.376	3 2 15.508	80	80
5		W.	3 1 32.38	56.096	3 2 28.476	81	82
6		E.	3 1 20.63	55.949	3 2 16.579	81	81
7		W.	3 1 32.63	55.804	3 2 28.434	81	81
Mean						81.33	81.33

7 SERPENTIS.

Nearest point on the Limb, 8 5 N.

April	18	W.	8	7	52.26	51.755	8	8	44.015	80	79
	19	E.	8	7	42.39	51.623	8	8	34.013	80	80
	20	W.	8	7	52.14	51.482	8	8	43.622	80	80
	23	E.	8	7	40.51	51.043	8	8	31.553	81	81
	24	W.	8	7	52.89	50.891	8	8	43.781	81	81
	25	E.	8	7	42.28	50.749	8	8	33.009	80	80
	26	W.	8	7	56.39	50.587	8	8	46.977	82	82
	27	E.	8	7	43.64	50.497	8	8	31.067	83	83
	28	W.	8	7	55.89	50.270	8	8	46.160	84	84
	29	E.	8	7	42.39	50.108	8	8	32.438	83	83
May	30	W.	8	7	56.64	49.944	8	8	46.584	83	83
	3	E.	8	7	41.14	49.448	8	8	33.583	80	80
	6	W.	8	7	56.89	48.938	8	8	45.828	81	81
	7	E.	8	7	46.26	48.726	8	8	35.026	81	81
						Mean			81.36	81.29	

ON THE MERIDIAN.

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OBSERVATIONS AT NANTHABAD STATION.

1811.

LEONIS.

Nearest point on the Limb, $4^{\circ} 26' S.$

1811. Month.	Face.	Observed.	Corrections.	Corrected.	Thermometers.	
		Zenith Distance.		Zenith distance.	Upper.	Lower.
April 18	W.	4 21 9.13	1 48.001	4 19 20.169	86	86
20	E.	4 21 19.53	1 48.857	4 19 30.673	83	83
21	W.	4 21 10.38	1 48.807	4 19 21.573	84	84
22	E.	4 21 18.20	1 48.761	4 19 29.490	87	87
24	W.	4 21 8.63	1 48.656	4 19 19.674	91	91
25	E.	4 21 20.13	1 48.599	4 19 31.531	92	92
26	W.	4 21 9.63	1 48.542	4 19 21.088	94	94
27	E.	4 21 19.13	1 48.488	4 19 30.642	96	96
28	W.	4 21 9.63	1 48.431	4 19 21.109	94	94
29	E.	4 21 19.26	1 48.377	4 19 30.483	93	93
30	W.	4 21 9.63	1 48.318	4 19 21.312	92	92
May 2	E.	4 21 19.38	1 48.231	4 19 31.159	78	79
Mean					89.2	89.2

REGULUS.

Nearest point on the Limb, $2^{\circ} 10' S.$

April 18	W.	2 12 47.51	1 55.873	2 10 58.137	86	86
20	E.	2 12 58.89	1 55.858	2 10 58.638	84	84
21	W.	2 12 46.76	1 55.780	2 10 50.574	85	83
22	E.	2 12 59.89	1 55.732	2 10 47.668	86	86
23	W.	2 12 44.76	1 55.657	2 10 40.703	83	83
24	E.	2 12 58.89	1 54.992	2 10 58.808	91	91
25	W.	2 12 44.87	1 54.932	2 10 40.958	91	91
26	E.	2 12 58.94	1 54.871	2 10 58.368	95	95
27	W.	2 12 44.74	1 54.801	2 10 49.939	95	94
28	E.	2 12 58.87	1 54.730	2 11 4.140	94	94
29	W.	2 12 46.87	1 54.667	2 10 52.203	93	93
30	E.	2 12 57.62	1 54.603	2 11 3.017	92	92
Mean					89.3	89.1

PORTATE CACERES **LEONIS.** P. 1012.

Nearest point on the Limb, 5 40 N.

1811.		Face.	Observed Zenith distance.	Corrections.	Correct Zenith distance.	Thermometers.	
Month.						Upper.	Lower.
			0	+	0	0	
April	18	W.	5 41 33.13	1 55.018	5 43 29.148	84	84
	20	E.	5 41 22.63	1 55.837	5 43 18.467	84	84
	21	W.	5 41 33.63	1 55.754	5 43 29.384	84	84
	22	E.	5 41 21.13	1 55.673	5 43 16.803	86	86
	23	W.	5 41 34.56	1 55.586	5 43 30.146	84	83
	24	E.	5 41 20.38	1 55.497	5 43 15.877	90	90
	25	W.	5 41 35.13	1 55.411	5 43 30.541	91	91
	26	E.	5 41 21.13	1 55.329	5 43 16.459	93	92
	27	W.	5 41 35.13	1 55.241	5 43 28.371	95	94
	28	E.	5 41 22.26	1 55.149	5 43 17.409	94	94
	29	W.	5 41 32.88	1 55.064	5 43 27.914	92	92
	30	E.	5 41 23.13	1 54.980	5 43 17.110	92	92
Mean						89	88.8

LEONIS.

Nearest point on the Limb, 1 20 N.

April 20	E.	1 21 29.58	2 6.584	1 23 35.794	80	80	
21	W.	1 21 40.26	2 6.441	1 23 46.701	82	82	
22	E.	1 21 56.13	2 6.348	1 23 34.478	85	85	
23	W.	1 21 40.13	2 6.256	1 23 46.386	82	81	
24	E.	1 21 26.29	2 6.156	1 23 34.436	89	89	
25	W.	1 21 48.18	2 6.067	1 23 49.197	88	88	
26	E.	1 21 36.18	2 5.979	1 23 36.109	91	91	
27	W.	1 21 40.18	2 5.873	1 23 46.003	93	93	
28	E.	1 21 28.68	2 5.779	1 23 35.409	93	91	
29	W.	1 21 40.51	2 5.684	1 23 46.104	90	90	
30	E.	1 21 30.3	2 5.588	1 23 34.718	90	90	
May 1	W.	1 21 38.76	2 5.530	1 23 43.990	90	90	

ON THE MERIDIAN.

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LEONIS.

Nearest point on the Limb, 0° 30' N.

1811.		Face.	Observed		Corrections.	Corrected		Thermometers;	
Month.			Zenith distance.			Zenith distance.		Upper.	Lower
			0		+	0		0	
April	18	W.	0	31 42.13	2 0.922	0 33 52.052	86	86	
	20	E.	0	31 33.76	2 9.724	0 33 43.484	79	79	
	21	W.	0	31 45.51	2 9.625	0 33 55.135	82	81	
	22	E.	0	31 33.63	2 9.522	0 33 43.152	84	84	
	23	W.	0	31 47.26	2 9.428	0 33 56.688	81	81	
	24	E.	0	31 31.38	2 9.328	0 33 40.708	87	87	
	25	W.	0	31 46.01	2 9.225	0 33 55.235	88	88	
	26	E.	0	31 33.03	2 9.120	0 33 42.150	90	90	
	27	W.	0	31 46.26	2 9.023	0 33 55.283	92	92	
	28	E.	0	31 35.13	2 8.921	0 33 44.051	92	92	
	29	W.	0	31 46.51	2 8.813	0 33 55.323	90	90	
	30	E.	0	31 33.13	2 8.701	0 33 41.831	90	90	
						Mean	86.8	86.7	

VIRGINIS.

Nearest point on the Limb, 3° 5' S.

			3		+	3			
April	25	W.	3	7 9.13	2 5.010	3 5 4.120		87	86
	26	E.	3	7 23.39	2 4.908	3 5 18.485		90	90
	27	W.	3	7 12.13	2 4.802	3 5 7.328		90	90
	29	E.	3	7 20.25	2 4.583	3 5 15.677		88	88
	30	W.	3	7 30.01	2 4.470	3 5 8.531		88	88
May	3	E.	3	7 20.76	2 4.165	4 5 16.595		82	82
						Mean		87.5	87.3

MEASUREMENT OF AN ARC

* BOOTIS.

Nearest point on the Limb, $4^{\circ} 15' N.$

1811.		Face.	Observed Zenith distance.	Corrections.	Correct Zenith distance.	Thermometers.	
Month.						Upper.	Lower.
			°	+	°	°	
May	2	W.	4 15 1.00	1 52.448	4 16 54.448	78	76
	3	E.	4 14 52.87	1 52.292	4 16 45.162	82	81
	4	W.	4 15 2.35	1 52.134	4 16 54.384	80	80
	5	E.	4 14 52.87	1 51.979	4 16 44.849	85	84
	7	W.	4 15 4.00	1 51.662	4 16 55.662	84	84
	8	E.	4 14 53.87	1 51.512	4 16 45.382	88	88
	9	W.	4 15 4.50	1 51.357	4 16 55.857	87	87
	12	E.	4 14 55.12	1 50.881	4 16 46.001	88	88
Mean						83.88	83.75

ARCTURUS.

Nearest point on the Limb, 5 5 N.

[illegible]

BOOTIS.

Nearest point on the Limb, $0^{\circ} 35' S.$

1811.		Face.	Observed Zenith distance.	Corrections.	Correct Zenith distance.	Thermometers.	
Month.						Upper.	Lower.
May	3	E.	$0^{\circ} 33' 17.87$	$1^{\circ} 38.712$	$0^{\circ} 31' 39.158$	81	81
	4	W.	$0^{\circ} 33' 9.74$	$1^{\circ} 38.574$	$0^{\circ} 31' 31.166$	79	79
	5	E.	$0^{\circ} 33' 20.24$	$1^{\circ} 38.426$	$0^{\circ} 31' 41.814$	84	84
	7	W.	$0^{\circ} 33' 7.74$	$1^{\circ} 38.140$	$0^{\circ} 31' 29.600$	84	84
	8	E.	$0^{\circ} 33' 17.89$	$1^{\circ} 37.991$	$0^{\circ} 31' 39.899$	87	87
	15	W.	$0^{\circ} 33' 6.49$	$1^{\circ} 36.949$	$0^{\circ} 31' 32.441$	84	84
Mean						83.17	83.17

SERPENTIS.

Nearest point on the Limb, $3^{\circ} 55' S.$

May	1	E.	$3^{\circ} 55' 15.18$	$1^{\circ} 17.865$	$3^{\circ} 53' 57.264$	81	81
	3	W.	$3^{\circ} 55' 6.5$	$1^{\circ} 17.598$	$3^{\circ} 53' 48.902$	81	81
	4	E.	$3^{\circ} 55' 14.0$	$1^{\circ} 17.456$	$3^{\circ} 53' 56.544$	79	79
	5	W.	$3^{\circ} 55' 4$	$1^{\circ} 17.321$	$3^{\circ} 53' 46.679$	81	81
	7	E.	$3^{\circ} 55' 15.13$	$1^{\circ} 17.043$	$3^{\circ} 53' 58.087$	84	84
	9	W.	$3^{\circ} 55' 4.75$	$1^{\circ} 16.761$	$3^{\circ} 53' 47.989$	86	86
	15	E.	$3^{\circ} 55' 11.69$	$1^{\circ} 15.999$	$3^{\circ} 53' 55.731$	85	85
Mean						82.43	82.17

SERPENTIS.

Nearest point on the Limb, $0^{\circ} 55' N.$

May	1	E.	$0^{\circ} 55' 14.5$	$1^{\circ} 12.785$	$0^{\circ} 56' 27.285$	81	81
	3	W.	$0^{\circ} 55' 22.68$	$1^{\circ} 12.467$	$0^{\circ} 56' 35.097$	81	81
	4	E.	$0^{\circ} 55' 16$	$1^{\circ} 12.307$	$0^{\circ} 56' 28.307$	78	78
	5	W.	$0^{\circ} 55' 24.5$	$1^{\circ} 12.148$	$0^{\circ} 56' 36.648$	81	81
	7	E.	$0^{\circ} 55' 15.12$	$1^{\circ} 11.817$	$0^{\circ} 56' 26.947$	84	84
	8	W.	$0^{\circ} 55' 25.25$	$1^{\circ} 11.658$	$0^{\circ} 56' 36.908$	86	86
	9	E.	$0^{\circ} 55' 15.33$	$1^{\circ} 11.484$	$0^{\circ} 56' 26.814$	86	86
	15	W.	$0^{\circ} 55' 25.5$	$1^{\circ} 10.482$	$0^{\circ} 56' 35.952$	84	84
Mean						80.13	80.13

MEASUREMENT OF AN ARC

SERPENTIS.

Nearest point on the Limb, 1 10 N:

L.	Face.	Observed Zenith distance.	Corrections.	Correct		Upper.	Lower.
				Zenith distance.			
nth.							
			+	o		o	o
		o	1 8 156	1 12 18.786	81	81	81
		1 11 10.63	1 7.832	1 12 25.342	81	81	81
		1 11 17.51	1 7.669	1 12 19.549	78	78	78
		1 11 11.88	1 7.506	1 12 27.266	81	81	81
		1 11 19.76	1 7.174	1 12 17.554	84	84	84
		1 11 10.38	1 7.011	1 12 28.021	86	86	86
		1 11 21.01	1 6.837	1 12 17.467	86	86	86
		1 11 10.63	1 5.786	1 12 26.916	84	84	84
		1 11 21.13					
				Mean	80.13	80.13	80.13

HERCULES.

Nearest point on the Limb, 4 30 N.

May	1	E.	4 30 13.13	55.135	4 31 19.468	77	77
	2	W.	4 30 23.5	55.968	4 31 10.287	81	81
	3	E.	4 30 14.5	55.787	4 31 19.359	78	78
	4	W.	4 30 23.75	55.609	4 31 8.914	82	82
	5	E.	4 30 13.5	55.424	4 31 20.186	84	84
	7	W.	4 30 25.13	55.056	4 31 8.872	86	86
	8	E.	4 30 14.0	54.872	4 31 20.684	85	85
	9	W.	4 30 26.0	54.864			
				Mean	81.88	81.75	81.75

ON THE MERIDIAN.

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OBSERVATIONS AT DAUMERGIDDA, LEONIS.

Nearest point on the Limb, 7 20 S.

1814.	Face.	Observed Zenith Distance.	Corrections.	Correct Zenith Distance.	Thermometers.	
					Upper.	Lower.
February 14	W.	0 7 19 23.37	2 43.611	0 7 16 39.769	64	64
15	E.	7 19 35.5	2 43.640	7 16 51.860	66	66
16	W.	7 19 24.37	2 43.680	7 16 40.690	70	70
17	E.	7 19 38	2 43.711	7 16 54.289	73	73
18	W.	7 19 24.75	2 43.733	7 16 41.017	74	74
19	E.	7 19 36.25	2 43.755	7 16 51.485	73	73
22	W.	7 19 20	2 43.822	7 16 36.178	73	73
23	E.	7 19 38.2	2 43.836	7 16 54.364	70	70
24	W.	7 19 21.12	2 43.851	7 16 37.369	70	70
25	E.	7 19 38.4	2 43.875	7 16 54.525	68	69
26	W.	7 19 18.87	2 43.889	7 16 31.981	75	76
27	E.	7 19 38.3	2 43.903	7 16 54.397	78	78
28	W.	7 19 20.37	2 43.916	7 16 36.454	74	76
March 1	E.	7 19 37.8	2 43.923	7 16 53.877	76	77
3	W.	7 19 22	2 43.939	7 16 38.061	73	73
4	E.	7 19 39	2 43.943	7 16 55.067	75	75
5	W.	7 19 21.07	2 43.946	7 16 37.724	75	74
Mean					72.2	72.3

REGULUS.

Nearest point on the Limb, 5 10 S.

February 14	W.	5 11 6.63	2 56.105	5 8 10 525	65	65
15	E.	5 11 19.63	2 56.128	5 8 23.602	64	64
16	W.	5 11 8.61	2 56.153	5 8 12.467	70	70
17	E.	5 11 17.38	2 56.161	5 8 21.199	72	72
18	W.	5 11 7.13	2 56.202	5 8 10.928	72	72
19	E.	5 11 18.75	2 56.226	5 8 22.524	73	73
21	W.	5 11 7.13	2 56.242	5 8 10.888	75	75
22	E.	5 11 20.23	2 56.253	5 8 23.977	73	73
24	W.	5 11 20.63	2 56.260	5 8 24.370	68	68
25	E.	5 11 4.43	2 56.265	5 8 8.165	68	69
26	W.	5 11 19.13	2 56.269	5 8 22.861	76	75
27	E.	5 11 5.13	2 56.274	5 8 8.856	78	79
28	W.	5 11 19.0	2 56.279	5 8 22.721	74	74
March 3	E.	5 11 4.91	2 56.281	5 8 8.629	73	73
4	W.	5 11 19.76	2 56.269	5 8 23.491	74	74
5	E.	5 11 4.63	2 56.267	5 8 8.363	74	74
Mean					71.8	71.9

MEASUREMENT OF AN ARC

✓ BOOTIS.

Nearest point on the Limb, 1 15 N.

1811.		Face.	Observed Zenith distance.	Corrections.	Correct Zenith distance.	Thermometers.	
Month.						Upper.	Lower.
February	1	W.	1 16 28.13	3 6.136	1 19 34.266	65.	66
	2	E.	1 16 18.13	3 6.250	1 19 24.380	66	66
	3	E.	1 16 15.63	3 6.364	1 19 21.994	64	65
	5	E.	1 16 14.63	3 6.594	1 19 21.224	64	64
	6	W.	1 16 26.63	3 6.701	1 19 33.331	59	59
	7	E.	1 16 14.63	3 6.810	1 19 21.440	58	58
	8	W.	1 16 26.63	3 6.901	1 19 33.531	57	58
	9	E.	1 16 16.63	3 6.996	1 19 23.626	62	62
	11	W.	1 16 28.13	3 7.162	1 19 35.292	65	64
	13	E.	1 16 14.26	3 7.311	1 19 21.571	61	60
	14	W.	1 16 27.63	3 7.388	1 19 35.018	61	61
	15	E.	1 16 15.13	3 7.460	1 19 22.590	63	62
	16	W.	1 16 26.63	3 7.532	1 19 34.162	68	69
	18	W.	1 16 23.63	3 7.635	1 19 31.265	66	67
	19	E.	1 16 15.13	3 7.690	1 19 22.820	67	68
Mean						63.07	63

ARCTURUS.

Nearest point on the Limb, 2 5 N.

		+			
0		0		0	
5 39.75	3 14.433	2 8 54.193	64	65	
5 41.38	3 14.573	2 8 55.953	65	66	
5 29.5	3 14.710	2 8 44.210	66	66	
5 25.5	3 14.833	2 8 40.333	64	65	
5 41.5	3 14.960	2 8 56.460	64	65	
5 28.13	3 15.086	2 8 43.216	63	63	
5 41.5	3 15.205	2 8 56.705	59	59	
5 28.0	3 15.315	2 8 43.315	59	58	
5 39.13	3 15.420	2 8 54.550	66	66	
5 26.88	3 15.530	2 8 42.410	63	63	
5 39.38	3 15.726	2 8 55.106	65	65	
5 28.00	3 15.818	2 8 43.818	66	66	
5 40.12	3 15.905	2 8 56.035	60	60	
5 30.5	3 15.988	2 8 46.488	61	61	
5 41.5	3 16.072	2 8 57.572	61	61	
5 29.0	3 16.198	2 8 45.148	69	70	
5 39.5	3 16.213	2 8 55.713	69	69	
5 26.38	3 16.272	2 8 42.652	66	66	
5 35.0	3 16.331	2 8 51.334	66	67	
Mean				63.47	63.74

Nearest point on the Limb, $2^{\circ} 5'$ S.

• SERPENTIS.

Nearest point on the Limb, 1 45 S.

February	14	E.	1 47 6.51	1 58.061	1 45 8.449	60	60
	15	W.	1 46 48.33	1 58.177	1 44 50.153	60	60
	17	E.	1 47 5.76	1 58.405	1 45 7.355	65	65
	19	W.	1 46 49.51	1 58.624	1 44 50.886	66	66
	20	E.	1 47 4.13	1 58.713	1 45 5.417	72	72
	21	W.	1 46 50.63	1 58.801	1 44 51.829	68	69
	22	E.	1 47 5.26	1 58.885	1 45 6.375	66	66
	23	W.	1 46 50.93	1 58.966	1 44 51.964	63	63
	24	E.	1 47 5.63	1 59.038	1 45 6.592	60	61
	25	W.	1 46 52.76	1 59.115	1 44 51.615	64	64
March	1	E.	1 47 5.88	1 59.193	1 45 6.687	69	70
	2	W.	1 46 52.63	1 59.222	1 44 53.308	68	68
	3	E.	1 47 6.96	1 59.394	1 45 7.569	68	68
	4	W.	1 46 53.13	1 59.438	1 44 53.692	68	68
	5	E.	1 47 3.76	1 59.483	1 45 4.277	67	67
	6	W.	1 46 51.26	1 59.525	1 44 51.735	66	66
	7	E.	1 47 5.46	1 59.567	1 45 5.893	66	66
	Mea						65.65	65.82

ON THE MERIDIAN.

HERCULIS

Nearest point on the Limb, 1° 30' N.

1815.		Face.	Observed	Corrections.	Correct	Thermometers.	
Month.	Zenith Distances.		Zenith Distances.		Upper.	Lower.	
February	17	E.	1 32 7.610	1 39.973	1 33 47.583	66	66
	19	W.	1 32 19.560	1 40.197	1 33 59.757	65	66
	20	E.	1 32 7.130	1 40.286	1 32 47.416	71	71
	21	W.	1 32 19.810	1 40.386	1 32 0.196	68	68
	22	E.	1 32 7.260	1 40.480	1 33 47.740	65	66
	23	W.	1 32 19.890	1 40.572	1 34 0.462	63	63
	24	E.	1 32 4.960	1 40.658	1 33 45.618	60	60
	25	W.	1 32 19.460	1 40.741	1 34 0.201	63	63
March	26	E.	1 32 5.130	1 40.829	1 33 45.959	69	70
	28	W.	1 32 21.76	1 40.957	1 34 2.717	67	67
	1	E.	1 32 6.16	1 41.030	1 33 47.190	68	68
	2	W.	1 32 22.26	1 41.081	1 34 23.341	66	66
	3	E.	1 32 5.46	1 41.126	1 33 46.586	67	67
	4	W.	1 32 21.89	1 41.170	1 34 3.060	66	66
	5	E.	1 32 4.76	1 41.210	1 33 45.970	65	65
	Mean						65.93	66.13

MEASUREMENT OF AN ARC

11. Means of the Zenith distances, taken on the right and left Arcs, corrected for refraction, equation of the sectorial tube, and the mean runs of the micrometer.

ZENITH DISTANCE PUNNAE STATION.

LEONIS.

1809.	Left Arc.		1809.	Right Arc.		Mean.	
Month.			Month.				
April 13	0 2 36	56.561	April 12	0 2 36	45 100		0 2 36 49.362
16		53.928	14		43 520	Refraction, &c. &c. +	2.564
18		54.210	17		43 635		
20		54.116	19		43.161	Zenith distance, 2 36	51 925
24		54.807	23		42.730		
26		55.074	25		43.876		
28		56.101	27		43.523		
30		55.747	29		42.799		
May 3		56.972	May 2		42.406		
6		53.570	5		44 365		
			7		44.646		
Mean	3 6	55.109	Mean	2 36	43.615		

REGULUS.

April 13	4 45	26.359	April 12	4 45	16.280		4 45	19.176
16		23.581	14		14.181	Refraction, &c.	+	4.805
18		26.093	17		14.017			
24		23.235	20		12.976	Zenith distance,	4 45	23.979
26		24.117	25		14.799			
28		23.855	27		12.416			
30		24.981	29		11.798			
May 3		26.058	May 2		12.109			
6		24.878	5		12.191			
8		25.759	7		13.807			
Mean	4 45	24.892	Mean	4 45	13.459			

9 LEONIS.

1809.		Left Arc		1809.		Right Arc.		Mean	
Month.				Month					
April	18	0	8 19 60.718	April	17	0	8 19 49.304	0	8 19 54.973
	20		60.544		19		52.501	Refraction, &c.	+ 8.240
	24		60.197		23		47.269	Zenith Dist.	8 20 3.213
	26		67.997		25		46.591		
	29		67.712		28		48.306		
May	3		62.486		30		48.139		
	5		63.555	May	4		48.521		
	7		61.762		6		48.971		
Mean		8	20 1.246	Mean		8	19 48.700		

β LEONIS.

April	13	7 30	12.006	April	12	7 29	57.568	7 30	11.000
	16		8.609		14		60.404	Refraction, &c.	+ 7.588
	18		6.305		17		55.649	Zenith Dist.	7 30 11.608
	20		7.606		19		59.328		
	24		8.963		23		59.566		
	26		9.261		25		60.364		
	29		11.954		28		59.062		
May	2		11.758		30		55.848		
			10.466	May	5		56.623		
			11.270		7		57.779		
Mean	7 30		9.819	Mean	7 29		58.221		

VIRGINIS.

April	18	3 51	7.952	April	19	3 50	57.242	3 51	2.195
	20		6.152		23		56.845	Refraction, &c.	+ 3.888
	25		6.014		26		56.410		
	28		8.321		29		56.218	Zenith Dist.	3 51 6.083
	30		9.114	May	3		57.661		
May	4		7.938		5		56.328		
	6		6.586		7		57.955		
Mean	3	51	7.440	Mean	3	50	56.951		

δ SERPENTIS.

April	18	3	2	29.029	April	19	2	18.294	2	22.71		
	20			27.318		23		18.332	Refraction, &c.	+ 2.929		
	24			27.206		25		17.575				
	26			26.447		27		17.319	Zenith Dist.	3	2	25.643
	28			29.316		29		17.051				
	30			29.302	May	3		15.506				
May	5			28.476		6		16.579				
	7			28.434								
Mean		3	2	28.191	Mean		2	17.237				

MEASUREMENT OF AN ARC SERPENTIS.

1809.		Left Arc.		1809.		Right Arc.		Mean.	
Month.				Month.					
April	18	0	44.015	April	19	0	34.013	Refraction, &c.	8 8 39.331
	20	8 43.622	23		8 31.553	Zenith Dist.	8 8 47.269		
	24	43.781	25		33.009				
	26	46.977	27		34.067				
	28	46.160	29		32.498				
May	30	46.584	May	3		33.583			
	6	45.828		7		35.026			
Mean		8 8 45.281	Mean		8 8 33.393				

ZENITH DISTANCES AT NAMTHABAD.

LEONIS.

April 20	4	19 30.873	April 18	4	19 20.169	Refraction, &c. + 4.271
22		29.499	21		21.573	
25		31.531	24		19.974	
27		30.642	26		21.088	
29		30.883	28		21.199	
May 2		31.159	30		21.312	Zenith Dist. 4 19 30.079
Mean	4	19 30.731	Mean	4	19 20.886	

REGULUS.

April 20	2	11 3.636	April 18	2	10 52.137	Refraction, &c. + 2.207
22		4.766	21		50.571	
24		3.898	23		49.703	
26		3.369	25		49.938	
28		4.140	27		49.939	
30		3.017	29		52.203	Zenith Dist. 2 10 59.483
Mean	2	11 3.804	Mean	2	10 50.749	

LEONIS.

April 18	5	43 29.148	April 20	5	43 18.467	Refractions, &c. + 5.561
21		29.384	22		16.803	
23		30.146	24		15.877	
25		30.541	26		16.459	
27		28.371	28		17.409	
29		27.944	30		17.110	Zenith Dist. 5 43 28.704
Mean	5	43 29.256	Mean	5	43 17.021	

LEONIS.

1811.			1811.			Mean.		
Month.			Month.					
April	21	1 23 46.701	April	20	1 23 35.794	Refraction, &c.	0 1 23 40.785	+ 1.253
	23	46.386		22	34.478			
	25	49.197		24	34.436			
	27	46.003		26	36.109			
	29	46.194		28	35.409			
May	4	43.990		30	34.718	Zenith Distance, 1 23 42.038		
Mean 1 23 46.412			Mean 1 23 35.157					

LEONIS.

April 18	0 33 52.052	April 20	0 33 43.484	0 33 48.758
21	55.135	22	43.152	+
23	56.688	24	40.708	0.416
25	55.235	26	42.150	
27	55.283	28	44.051	Zenith Distances, 0 33 49.174
29	55.323	30	41.831	
Mean	0 33 54.953	Mean	0 33 42.563	

VIRGINIS.

April	26	3 5 18.485	April	25	3 6 4.120	Refraction, &c.	3 5 11.750		
	29	15.677		27	7.328		+	2.960	
May	3	16.595		30	8.531				
Mean			3 5 16.919	Mean			3 5 6.660	Zenith Dist.	3 5 14.750

BOOTIS.

May	2	4 16 54.418	May	3	4 16 45.162	Refraction, &c.	4 16 50.218	
	4	54.384		5	44.849		+	4.242
	7	55.662		8	45.382			
	9	55.867		12	45.001			
Mean	4 16	55.088	Mean	4 16	45.348	Zenith Dist.	4 16 54.460	

ARCTURUS.

May	2	18.194	May	5	6.349	Refraction, &c.	5	6	11.668
	4	16.885			7.416				5.112
	6	16.679			6.721				
	8	17.237			6.268		Zenith Distance,	5	6	16.777
	15	14.957			5.946				
Mean	6	16.790	Mean	5	6	6.540			

MEASUREMENT OF AN ARC

♌ BOOTIS.

1811.	Left Arc.			1811.	Right Arc.			Mean.
Month.				Month.				
May 3	0	31	39.158	May 4	0	31	31.166	Refraction, &c. 0 31 35.198 + 0.672
5			41.814	7			29.600	
8			39.899	15			29.541	
Mean	0	31	40.290	Mean	0	31	30.102	Zenith Distance, 0 31 35.868

♍ SERPENTIS.

May 1	3	53	57.264	May 3	3	53	48.902	Refraction, &c. 3 53 52.387 + 3.908
4			56.544	5			46.679	
7			58.087	9			47.989	
15			55.731					Zenith Distance, 3 53 56.290
Mean	3	53	56.906	Mean	3	53	47.857	

♎ SERPENTIS.

May 3	0	56	35.097	May 1	0	56	27.285	Refraction, &c. 0 56 31.745 + 0.901
5			36.648	4			28.307	
8			36.908	7			26.947	
15			35.952	9			26.814	Zenith Distance, 0 56 32.646
Mean	0	56	36.151	Mean	0	56	27.338	

♏ SERPENTIS.

May 3	1	12	25.342	May 1	1	12	18.786	Refraction, &c. 1 12 22.613 + 1.105
5			27.266	4			19.549	
8			28.021	7			17.554	
15			26.916	9			17.467	Zenith Distance, 1 12 23.718
Mean	1	12	26.886	Mean	1	12	18.339	

♐ HERCULIS.

May 2	4	31	19.468	May 1	4	31	9.265	Refraction, &c. 4 31 14.631 + 4.472
4			19.359	3			10.287	
7			20.186	5			8.924	
9			20.684	8			8.872	Zenith Distance, 4 31 19.103
Mean	4	31	19.924	Mean	4	31	9.337	

ZENITH DISTANCES AT DAUMERGIDDA.

LEONIS.

1815.				18. 5.				Mean.			
Month.				Month.							
Feb.	15	7 16	51.860	Feb.	14	7 16	39.769	Refraction, &c. + 7.359			
	17		54.289		16		40.690				
	19		51.485		18		41.017	Zenith Distance, 7 16 53.233			
	23		54.364		22		36.178				
	25		54.525		24		37.269				
	27		54.397		26		34.981				
March	1		53.877		28		36.454				
	4		55.057	March	3		38.061				
					5		37.724				
Mean				Mean							

MEASUREMENT OF AN ARC

♈ LEONIS.

1815.	Left Arc.		1815.	Right Arc.		Mean.	
Month.			Month.				
Feb. 15	0	33 43.854	Feb. 14	0	33 32.625	Refraction, &c.	33 39.447
17	1	45.060	16		31.829		+ 1.478
19		45.903	18		36.416	Zenith Distance, 1	33 40.926
23		47.038	22		34.037		
25		47.929	24		31.052		
27		46.069	26		33.055		
March 4		46.153	March 3		32.098		
			5		32.046		
			Mean	1	33 32.895		
	1	33 45.999					

♉ LEONIS.

Feb. 15	2	23 39.086	Feb. 14	2	23 24.756	Refraction, &c.	23 32.008
18		38.120	16		24.802		+ 2.316
21		38.428	19		25.959	Zenith Distance, 2	23 34.324
23		41.347	22		25.917		
25		40.274	24		23.920		
27		38.591	26		23.925		
March 4		41.054	March 3		22.911		
			5		23.567		
			Mean	2	23 24.470		
Mean	2	23 39.547					

♊ VIRGINIS.

Feb. 3	6	2 37.125	Jan. 31	6	2 21.988	Refraction, &c.	6 2 30.467
5		38.519	Feb. 1		23.366		+ 6.083
7		40.799	4		24.002	Zenith Dist.	6 2 30.510
9		38.586	6		23.410		
11		37.412	8		19.555		
14		38.653	13		23.736		
17		38.550	15		22.946		
19		37.043	18		22.107		
			Mean	6	2 22.639		
Mean	6	2 38.336					

♋ BOOTIS.

Feb. 1	1	19 34.266	Feb. 2	1	19 24.380	Refraction, &c.	1 19 28.147
6		33.331	3		21.994		+ 1.188
8		33.531	5		21.224	Zenith Dist.	1 19 29.335
11		35.292	7		21.440		
14		35.018	9		23.626		
16		34.162	13		21.571		
18		31.265	15		22.590		
			19		22.820		
			Mean	1	19 22.456		
Mean	1	19 33.838					

ARCTURUS.

1815.			1815.			Mean.
Left Arc.			Right Arc.			
Month.			Month.			
Jan.	31	0 2 8 54.193	Feb.	2	0 2 8 44.210	Refraction, &c. + 2.066
Feb.	1	55.953		3	40.333	
	4	56.460		5	43.216	Zenith Dist. 2 8 51.502
	6	56.705		7	43.315	
	8	54.550		9	42.410	
	11	55.106		12	43.818	
	13	56.035		14	46.488	
	15	57.572		16	45.148	
	17	55.713		18	42.652	
	19	51.334				
Mean		2 8 55.362	Mean		2 8 43.510	

BOOTIS.

Feb. 14	3 28	57.441	Feb. 13	3 28	46.544	Refraction, &c. + 3.448
17		59.656	15		41.836	
19		56.357	18		43.067	Zenith Dist. 3 23 55.050
22		58.001	21		44.255	
24		59.159	23		48.222	
26		61.049	25		42.732	
Mean	3 28	58.761	Mean	3 28	44.443	

δ SERPENTIS.

Feb. 17	6 51	21.186	Feb. 15	6 51	1.654	Refraction, &c. + 7.012
21		20.423	18		3.953	
23		21.505	20		4.935	Zenith Dist. 6 51 19.536
25		22.712	22		5.460	
28		20.081	24		2.790	
March 1		21.355	26		2.768	
3		20.315	March 2		1.999	
5		23.356	4		4.898	
Mean	6 51	21.367	Mean	6 51	3.682	

β SERPENTIS.

Feb. 17	2 0	56.242	Feb. 15	2 0	40.334	Refraction, &c. + 2.190
19		55.402	18		41.136	
21		55.861	20		40.815	Zenith Dist. 2 0 50.287
23		56.503	22		41.149	
25		56.558	24		42.501	
28		58.152	26		40.353	
March		54.204	March 2		37.616	
		54.192	4		38.533	
Mean	2 0	55.889	Mean	2 0	40.305	

C c

MEASUREMENT OF AN ARC SERPENTIS.

1815.			1815.			Mean.		
Month.			Month.					
	°	'					°	'
14	1	45	Feb.	15	1	44	1	44
17		8.119		10		50.153		59.207
20		7.355		21		50.886	R fraction, &c. +	1.658
22		5.417		23		51.829		
24		6.375		25		51.964	Zenith Dist.	1 45
26		6.592		28		51.645		0.865
March 1		6.087	March	2		53.308		
3		7.569		4		53.692		
5		4.277				51.735		
		5.893						
Mean	1	45	Mean	1	44	51.901		

HERCULIS.

Feb. 19	1	33	59.757	Feb. 17	1	33	47.583	1	33	54.074	
21			60.193	20			47.416	Refraction, &c. +		1.395	
23			60.462	22			47.740				
25			60.401	24			45.618	Zenith Dist.	1	33	55.469
28			62.77	26			45.959				
March 2			63.341	March 1			47.190				
4			63.060	3			46.586				
				5			45.970				
Mean	1	34	1.391	Mean	1	33	46.758				

12. AMPLITUDE OF THE ARC Between Namthabad and Daumergidda.

Stars.	Zenith Distance at		Amplitude.
	Namthabad.	Daumergidda.	
	0	0	0
• Leonis,	4 19 30.079 S.	7 16 51.233 S.	2 57 23.154
Regulus,	2 10 59.183 S.	5 8 21.582 S.	22.059
γ Leonis,	5 43 28.704 N.	2 46 3.056 N.	25.618
δ Leonis,	1 23 42.038 N.	1 33 40.925 S.	22.963
β Leonis,	0 33 49.174 N.	2 23 31.324 S.	23.498
ε Virginis,	3 5 14.750 S.	6 2 38.57 S.	21.620
η Bootis,	4 16 54.46 N.	1 19 29.335 N.	25.125
κ Aclurus,	5 6 16.777 N.	2 8 51.502 N.	25.275
ι Bootis,	0 31 35.868 S.	3 26 55.050 S.	19.182
δ Serpentis,	3 53 56.29 S.	6 51 19.536 S.	23.216
β Serpentis,	0 56 32.616 N.	2 0 50.287 S.	22.933
γ Serpentis,	1 12 23.718 N.	1 45 0.865 S.	24.683
γ Herculis,	4 31 19.103 N.	1 33 55.469 S.	23.634
		Mean	2 57 23.190

13. AMPLITUDE OF THE ARC

Between Punnae and Daumergidda, by seven corresponding Stars.

Stars.	Zenith Distances at		Amplitude.
	Punnae.	Daumergidda.	
♌ Leonis,	0 2 36 51.926 N.	0 7 16 53.233 S.	0 9 53 45.159
Regulus,	4 45 23.979 N.	5 8 21.582 S.	45.561
♍ Leonis,	8 20 32.3 N.	1 33 40.925 S.	44.138
♊ Leonis,	7 30 11.608 N.	2 23 31.324 S.	45.932
♍ Virginis,	3 51 6.083 N.	6 2 36.570 S.	42.653
♏ Serpentis,	3 2 25.643 N.	6 51 19.536 S.	45.179
♏ Serpentis,	8 8 47.269 N.	1 45 0.865 S.	48.134
		Mean.	9 53 45.257

14. *Celestial Arc* between the parallels of *Putchapolliam*

and *Namthabad*, (see A. R. Vol. 12.350) - - - 0 4 6 11.28

Terrestrial Arc, (see Art. 9, of the present paper,) - - - FEET. 1489131.2

Mean length of one degree, - - - FATHOMS. 60487.56

Latitude of the middle point, - - - 13 2.55

Celestial Arc between the parallels of *Namthabad* and

Daumergidda, - - - - - 0 2 57 23.32

Terrestrial Arc, - - - - - FEET. 1073428.2

Mean length of one degree, - - - FATHOMS. 60512.78

Latitude of the middle point, - - - 16 34 42

15. It appears by the comparison of the celestial with the terrestrial arcs, that the degree due to latitude 9 34 44 is 60472 83 fathoms, that due to latitude 13 2 55 is 60487.56 fathoms. And that due to latitude 16 34 42 is 60512.78 fathoms.

Now in order to obtain a general mean for the ratio of the polar axis to the equatorial diameter of the earth, let each of these be taken separately, *first*, with the French measure; *then* with the English, and *lastly* with the Swedish, which will produce three *means*; from which three, the *general* mean is had. If the formula in page 93, Asiatick Researches, Vol. 12th, be referred to, and the respective latitudes, and the degrees due to them, be substituted, we shall have the results as follows;

First, with the French measurement in latitude $47^{\circ} 24'$.

$$1 \quad \sqrt{\cos^2(9^{\circ} 34' 44'') - \cos^2(47^{\circ} 24' 0'') \cdot \left(\frac{60795.}{60472.83}\right)^{\frac{2}{3}}} \quad 1$$

$$1 + c \quad \sqrt{\sin^2(47^{\circ} 24' 0'') \cdot \left(\frac{60795.}{60472.83}\right)^{\frac{2}{3}} - \sin^2(9^{\circ} 34' 44'')} \quad 1.0034562$$

$$1 \quad \sqrt{\cos^2(13^{\circ} 2' 55'') - \cos^2(47^{\circ} 24' 0'') \cdot \left(\frac{60795.}{60487.56}\right)^{\frac{2}{3}}} \quad 1$$

$$1 + c \quad \sqrt{\sin^2(47^{\circ} 24' 0'') \cdot \left(\frac{60795.}{60487.56}\right)^{\frac{2}{3}} - \sin^2(13^{\circ} 2' 55'')} \quad 1.0034536$$

$$1 \quad \sqrt{\cos^2(16^{\circ} 34' 42'') - \cos^2(47^{\circ} 24' 0'') \cdot \left(\frac{60795.}{60512.78}\right)^{\frac{2}{3}}} \quad 1$$

$$1 + c \quad \sqrt{\sin^2(47^{\circ} 24' 0'') \cdot \left(\frac{60795.}{60512.78}\right)^{\frac{2}{3}} - \sin^2(16^{\circ} 34' 42'')} \quad 1.0033787$$

The Mean of which is

1.0034295

Second, with the English, in latitude

$52^{\circ} 2' 20''$.

$$1 \quad \sqrt{\cos^2(9^{\circ} 34' 44'') - \cos^2(52^{\circ} 2' 20'') \cdot \left(\frac{60820.}{60472.83}\right)^{\frac{2}{3}}} \quad 1$$

$$1 + c \quad \sqrt{\sin^2(52^{\circ} 2' 20'') \cdot \left(\frac{60820.}{60472.83}\right)^{\frac{2}{3}} - \sin^2(9^{\circ} 34' 44'')} \quad 1.0032218$$

$$1 \quad \sqrt{\cos^2(13^{\circ} 2' 55'') - \cos^2(52^{\circ} 2' 20'') \cdot \left(\frac{60820.}{60487.56}\right)^{\frac{2}{3}}} \quad 1$$

$$1 + c \quad \sqrt{\sin^2(52^{\circ} 2' 20'') \cdot \left(\frac{60820.}{60487.56}\right)^{\frac{2}{3}} - \sin^2(13^{\circ} 2' 55'')} \quad 1.0032102$$

$$1 \quad \sqrt{\cos^2(16^{\circ} 34' 42'') - \cos^2(52^{\circ} 2' 20'') \cdot \left(\frac{60820.}{60512.78}\right)^{\frac{2}{3}}} \quad 1$$

$$1 + c \quad \sqrt{\sin^2(52^{\circ} 2' 20'') \cdot \left(\frac{60820.}{60512.78}\right)^{\frac{2}{3}} - \sin^2(16^{\circ} 34' 42'')} \quad 1.0031490$$

The Mean of which is

1.0031913

Third, with the Swedish measure in latitude 66° 20' 12"

$$\begin{array}{r}
 1 \quad \sqrt{\cos^2(9^\circ 34' 44'') - \cos^2(66^\circ 20' 12'') \cdot \left(\frac{60955}{60472.83}\right)^2} \\
 \hline
 1 + e \quad \sqrt{\sin^2(66^\circ 20' 12'') \cdot \left(\frac{60955}{60472.83}\right)^2 - \sin^2(9^\circ 34' 44'')} \quad 1.0032702 \\
 \\
 1 \quad \sqrt{\cos^2(13^\circ 2' 55'') - \cos^2(66^\circ 20' 12'') \cdot \left(\frac{60955}{60487.56}\right)^2} \\
 \hline
 1 + e \quad \sqrt{\sin^2(66^\circ 20' 12'') \cdot \left(\frac{60955}{60487.56}\right)^2 - \sin^2(13^\circ 2' 55'')} \quad 1.0032633 \\
 \\
 1 \quad \sqrt{\cos^2(16^\circ 34' 42'') - \cos^2(66^\circ 20' 12'') \cdot \left(\frac{60955}{60512.78}\right)^2} \\
 \hline
 1 + e \quad \sqrt{\sin^2(66^\circ 20' 12'') \cdot \left(\frac{60955}{60512.78}\right)^2 - \sin^2(16^\circ 34' 42'')} \quad 1.0032102
 \end{array}$$

The Mean of which is

$$\frac{1}{1.0032479}$$

Hence by comparing these three measurements in India, with the French, gives

With the English, gives $\frac{1}{1.0031913}$

With the Swedish, gives $\frac{1}{1.0032479}$

And the *general mean* is $\frac{1}{1.0032396}$

Which gives the compression $\frac{1}{303.99}$ or $\frac{1}{304}$ nearly.

16. All this is supposing the earth to be an ellipsoid, but, it will be proper to determine that question from the Indian measurements alone without having recourse to any other. In order to which, let x , x , x , &c. be the measures of contiguous degrees on the meridian, whose

D d

respective latitudes are $l^{(1)}, l^{(2)}, l^{(3)}$, &c. Then it is known that if that meridian of the earth be an ellipse, $\frac{X^{(2)} - X^{(1)}}{3 X^{(1)} (\sin^2 l^{(2)} - \sin^2 l^{(1)})}$ will express the compression, let the ratio of the polar to the equatorial diameter be

what it will. Hence $\frac{X^{(3)} - X^{(1)}}{3 X^{(1)} (\sin^2 l^{(2)} - \sin^2 l^{(1)})}$ is also equal the same com-

pression; and therefore $\frac{X^{(3)} - X^{(1)}}{3 X^{(1)} (\sin^2 l^{(2)} - \sin^2 l^{(1)})} = \frac{X^{(2)} - X^{(1)}}{3 X^{(1)} (\sin^2 l^{(2)} - \sin^2 l^{(1)})}$

And by reduction, $\frac{X^{(3)}}{X^{(1)}} = \frac{X^{(2)}}{X^{(1)}} \times \frac{X^{(2)} - X^{(1)}}{X^{(2)} - X^{(1)}} \cdot \left\{ \frac{\sin^2 l^{(3)} - \sin^2 l^{(1)}}{\sin^2 l^{(2)} - \sin^2 l^{(1)}} \right\}$

And also $\frac{X^{(4)}}{X^{(1)}} = \frac{X^{(2)}}{X^{(1)}} + \frac{X^{(2)} - X^{(1)}}{X^{(2)} - X^{(1)}} \cdot \left\{ \frac{\sin^2 l^{(4)} - \sin^2 l^{(1)}}{\sin^2 l^{(2)} - \sin^2 l^{(1)}} \right\}$

$\frac{X^{(5)}}{X^{(1)}} = \frac{X^{(2)}}{X^{(1)}} + \frac{X^{(2)} - X^{(1)}}{X^{(2)} - X^{(1)}} \cdot \left\{ \frac{\sin^2 l^{(5)} - \sin^2 l^{(1)}}{\sin^2 l^{(2)} - \sin^2 l^{(1)}} \right\}$ &c.

And therefore $\frac{X^{(n)}}{X^{(1)}} = \frac{X^{(2)}}{X^{(1)}} + \frac{X^{(2)} - X^{(1)}}{X^{(2)} - X^{(1)}} \cdot \left\{ \frac{\sin^2 l^{(n)} - \sin^2 l^{(1)}}{\sin^2 l^{(2)} - \sin^2 l^{(1)}} \right\}$

Also by descending $\frac{X^{(3)}}{X^{(1)}} = \frac{X^{(2)}}{X^{(1)}} + \frac{X^{(2)} - X^{(1)}}{X^{(2)} - X^{(1)}} \cdot \left\{ \frac{\sin^2 l^{(2)} - \sin^2 l^{(1)}}{\sin^2 l^{(2)} - \sin^2 l^{(1)}} \right\} = \frac{X^{(2)}}{X^{(1)}} + \frac{X^{(2)} - X^{(1)}}{X^{(2)} - X^{(1)}}$

And: $\frac{X^{(1)}}{X^{(1)}} = \frac{X^{(2)}}{X^{(1)}} + \frac{X^{(2)} - X^{(1)}}{X^{(2)} - X^{(1)}} \cdot \left\{ \frac{\sin^2 l^{(1)} - \sin^2 l^{(1)}}{\sin^2 l^{(2)} - \sin^2 l^{(1)}} \right\} = \frac{X^{(2)}}{X^{(1)}} + \frac{X^{(2)} - X^{(1)}}{X^{(2)} - X^{(1)}}$

So that if $X^{(2)} - X^{(1)}$ be expressed by d , we shall have

$$X^{(1)} = X^{(1)} + 0$$

$$X^{(2)} = X^{(1)} + d$$

$$X^{(3)} = X^{(1)} + d \left\{ \frac{\sin^2 l^{(3)} - \sin^2 l^{(1)}}{\sin^2 l^{(2)} - \sin^2 l^{(1)}} \right\}$$

$$X^{(4)} = X^{(1)} + d \left\{ \frac{\sin^2 l^{(4)} - \sin^2 l^{(1)}}{\sin^2 l^{(2)} - \sin^2 l^{(1)}} \right\} \&c.$$

$$\text{to } X^{(n)} = X^{(1)} + d \left\{ \frac{\sin^2 l^{(n)} - \sin^2 l^{(1)}}{\sin^2 l^{(2)} - \sin^2 l^{(1)}} \right\}$$

where n denotes the number of degrees, and d the increment to the 1st degree. Here it is evident that d is the only unknown quantity to be determined, since $X^{(1)} + X^{(2)} + X^{(3)} + \dots + X^{(n)} = A$ the terrestrial measure of an arc of n complete degrees, $X^{(1)}$ being the measure of the first degree in latitude l by observation.

$$\text{Hence } A = n X^{(1)} + d \left(0 + 1 + \frac{(\sin^2 l^{(3)} - \sin^2 l^{(1)})}{(\sin^2 l^{(2)} - \sin^2 l^{(1)})} + \dots + \frac{(\sin^2 l^{(n)} - \sin^2 l^{(1)})}{(\sin^2 l^{(2)} - \sin^2 l^{(1)})} \right)$$

$$\text{And } d = \frac{(A - n X^{(1)})}{(\sin^2 l^{(2)} - \sin^2 l^{(1)}) + \frac{(\sin^2 l^{(3)} - \sin^2 l^{(1)})}{(\sin^2 l^{(2)} - \sin^2 l^{(1)})} + \dots + \frac{(\sin^2 l^{(n)} - \sin^2 l^{(1)})}{(\sin^2 l^{(2)} - \sin^2 l^{(1)})}}$$

whence d becomes a known quantity; and since $\frac{(\sin^2 l^{(2)} - \sin^2 l^{(1)})}{(\sin^2 l^{(2)} - \sin^2 l^{(1)})}$ is a constant and known quantity, if $\frac{d}{(\sin^2 l^{(2)} - \sin^2 l^{(1)})}$ be denoted by \mathcal{Q} ,

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we shall have the order of the contiguous degrees as follows:

$$\begin{aligned} \overset{(1)}{X} &= \overset{(1)}{X} + 0 \\ \overset{(2)}{X} &= \overset{(1)}{X} + d \\ \overset{(3)}{X} &= \overset{(1)}{X} + Q (\overset{(3)}{\sin^2 l} - \overset{(1)}{\sin^2 l}) \\ \overset{(4)}{X} &= \overset{(1)}{X} + Q (\overset{(4)}{\sin^2 l} - \overset{(1)}{\sin^2 l}) \&c. \\ \text{to } \overset{(n)}{X} &= \overset{(1)}{X} + Q (\overset{(n)}{\sin^2 l} - \overset{(1)}{\sin^2 l}) \end{aligned}$$

When the degrees are descending from $\overset{(1)}{x}$ in latitude $\overset{(1)}{l}$,
then let $\overset{(-1)}{X}$ be the next lower degree in lat. $\overset{(-1)}{l}$; $\overset{(-2)}{X}$ the next for lat. $\overset{(-2)}{l}$ &c.

$$\text{then } \frac{\overset{(1)}{X} - \overset{(-1)}{X}}{\overset{(1)}{X} (\overset{(1)}{\sin^2 l} - \overset{(-1)}{\sin^2 l})} = \frac{\overset{(1)}{X} - \overset{(-2)}{X}}{\overset{(1)}{X} (\overset{(1)}{\sin^2 l} - \overset{(-2)}{\sin^2 l})}$$

$$\text{And therefore } \overset{(-2)}{X} = \overset{(1)}{X} - (\overset{(1)}{X} - \overset{(-1)}{X}) \cdot \left\{ \frac{\overset{(1)}{\sin^2 l} - \overset{(-2)}{\sin^2 l}}{\overset{(1)}{\sin^2 l} - \overset{(-1)}{\sin^2 l}} \right\}$$

Or putting $\overset{(1)}{X} - \overset{(-1)}{X} = d$ we shall have,

$$\begin{aligned} \overset{(1)}{X} &= \overset{(1)}{X} - 0 \\ \overset{(-1)}{X} &= \overset{(1)}{X} - d \\ \overset{(-2)}{X} &= \overset{(1)}{X} - d \left\{ \frac{\overset{(1)}{\sin^2 l} - \overset{(-2)}{\sin^2 l}}{\overset{(1)}{\sin^2 l} - \overset{(-1)}{\sin^2 l}} \right\} \\ \overset{(-3)}{X} &= \overset{(1)}{X} - d \left\{ \frac{\overset{(1)}{\sin^2 l} - \overset{(-3)}{\sin^2 l}}{\overset{(1)}{\sin^2 l} - \overset{(-1)}{\sin^2 l}} \right\} \\ \overset{(-4)}{X} &= \overset{(1)}{X} - d \left\{ \frac{\overset{(1)}{\sin^2 l} - \overset{(-4)}{\sin^2 l}}{\overset{(1)}{\sin^2 l} - \overset{(-1)}{\sin^2 l}} \right\} \&c. \\ \text{to } \overset{(-n)}{X} &= \overset{(1)}{X} - d \left\{ \frac{\overset{(1)}{\sin^2 l} - \overset{(-n)}{\sin^2 l}}{\overset{(1)}{\sin^2 l} - \overset{(-1)}{\sin^2 l}} \right\} \text{ which reduced,} \end{aligned}$$

$$\text{gives } d = - \frac{(1)}{(n X - A) \cdot (\sin^2 l - \sin^2 l)} \cdot \frac{(-1)}{(\sin^2 l - \sin^2 l) + (\sin^2 l - \sin^2 l) \&c \dots (\sin^2 l - \sin^2 l)} \cdot \frac{(-n)}{(\sin^2 l - \sin^2 l)}$$

where A is the terrestrial arc in fathoms and n the number of complete degrees. Then when d is found, put $Q = \frac{1}{d}$ we shall

$$\text{have } X = X + \dots$$

$$X = X - d$$

$$X = X - Q \cdot (\sin^2 l - \sin^2 l)$$

$$X = X - Q \cdot (\sin^2 l - \sin^2 l)$$

$$X = X - Q \cdot (\sin^2 l - \sin^2 l) \&c.$$

$$\text{to } X = X - Q \cdot (\sin^2 l - \sin^2 l)$$

To apply the first formula to the present measurement, it will be necessary to have a terrestrial arc to correspond with a celestial one of complete degrees, and the first degree determined by observation. If

we begin with the degree in latitude $9^\circ 34' 44''$ which is 60472.83 fa-

thoms as the mean degree deduced from an arc of $2^\circ 50' 10.54''$ where the corresponding terrestrial arc, or the distance between *Punnæ* sta-

tion, and that at *Putchapolliam* is Fathoms
171516.75

The half of which is the distance of the middle point of the degree from *Putchapolliam* = 85758.375

To which add half the degree south, or 30236.415

Their sum is the terrestrial arc between half the degree south of the middle point and *Putchapolliam*, . . . 115994.790

E. c.

The latitude of whose commencement is $9^{\circ} 34' 43.6''$ minus 30° or $9^{\circ} 4' 43.6''$ the latitude of the south extremity of an arc of complete degrees. Now the terrestrial arc between *Putchapolliam* and *Namthabad* is 248188.534

Between *Namthabad* and *Daumergidda* is 178904.700

To which add the above 115994.790

Their sum is the terrestrial arc between $9^{\circ} 4' 43.6''$ and *Daumergidda*, 543088.024

The latitude of *Daumergidda* by adding the arc between *Namthabad* and *Daumergidda* by 13 Stars, or $(2^{\circ} 57' 23.32'')$ to the latitude of *Namthabad* ($*15^{\circ} 6' 0.21''$) is $18^{\circ} 3' 23.53''$

The same latitude by adding the whole arc between *Punnac* and *Daumergidda* by seven corresponding Stars, $(9^{\circ} 53' 45.25'')$ to the latitude of *Punnac* ($8^{\circ} 9' 38.39''$) is $18^{\circ} 3' 23.64''$

Gives the mean or correct latitude of *Daumergidda*, $18^{\circ} 3' 23.58''$

Hence from $18^{\circ} 3' 23.58''$

Subtract $9^{\circ} 4' 43.66''$

Difference or arc $8^{\circ} 58' 39.92''$ whose measure is 543088.024 *Fathoms.*

To which add 120.08 whose measure is 1345.184

Gives the number n } $9^{\circ} 0' 0''$ whose measure (A) is 544433.208
of complete degrees }

* The latitude of *Namthabad* as given in my last paper (A. R. Vol. 12,) was $15^{\circ} 6' 0.6''$, but the latitude here given is considered more correct, and is had by adding the celestial arc between *Putchapolliam* and *Namthabad*, to the latitude of *Putchapolliam*, which last is obtained by adding the arc between *Punnac* and *Putchapolliam* to the latitude of *Punnac* station.

Now the measure of the first degree or X is 60472.83 fathoms and $n = 9$. Therefore $n X = 544255.47$ which subtracted from A or 544433.208 gives $177.74 = A - n X$.

And $\text{Sin.}^2 l - \text{Sin.}^2 l^{(1)} = .006014 \therefore .006014 \times 177.74 = 1.0689284$ equal $(A - n X) \cdot (\text{Sin.}^2 l - \text{Sin.}^2 l^{(1)})$ the numerator; and the denominator $(\text{Sin.}^2 l - \text{Sin.}^2 l^{(1)}) + (\text{Sin.}^2 l - \text{Sin.}^2 l^{(2)}) + (\text{Sin.}^2 l - \text{Sin.}^2 l^{(3)}) + (\text{Sin.}^2 l - \text{Sin.}^2 l^{(4)})$ &c. $(\text{Sin.}^2 l - \text{Sin.}^2 l^{(9)})$ is .2631370.

$$\text{Hence } \frac{(A - n X) \cdot (\text{Sin.}^2 l - \text{Sin.}^2 l^{(1)})}{(\text{Sin.}^2 l - \text{Sin.}^2 l^{(1)}) + \dots (\text{Sin.}^2 l - \text{Sin.}^2 l^{(9)})} = \frac{1.0689284}{.2631370} = 4.06225 = d;$$

$$\text{and } \frac{d}{(\text{Sin.}^2 l - \text{Sin.}^2 l^{(1)})} = \frac{4.06225}{.006014} = 675.47 = Q$$

TABLE I.

	Degree in Fathoms.	Latitude.
$X = X + 0$	60472.83	9° 34' 44"
$X = X + d$	60476.89	10 34 44
$X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l^{(1)})$	60481.34	11 34 44
$X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l^{(2)})$	60486.16	12 34 44
$X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l^{(3)})$	60491.36	13 34 44
$X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l^{(4)})$	60496.92	14 34 44
$X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l^{(5)})$	60502.85	15 34 44
$X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l^{(6)})$	60509.12	16 34 44
$X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l^{(7)})$	60515.74	17 34 44
	544433.21 = A	

ACCORDING to this table the degree in latitude $16^{\circ} 34' 44''$ is 60509.12 and the mean degree for latitude $16^{\circ} 34' 42''$ as deduced from the arc between *Namthabad* and *Daumergidda* is 60512.78 fathoms, which exceeds the computed one only 3.66 fathoms. It may however be necessary to examine what compression will be brought out by using

$$60472.83 \text{ for } X^{(1)}, \text{ for } \frac{X^{(2)} - X^{(1)}}{3 X^{(1)} (\sin^2 l^{(2)} - \sin^2 l^{(1)})} = \frac{4.062225}{3 \times 60472.83 \times .006014} = \frac{1}{268.6}$$

nearly, which differs considerably from that given by the general mean.

If we suppose $\frac{1}{304}$ to be the true compression, let it be determined

what the value of $X^{(1)}$ ought to be to bring it out, and by that means detect the errors of the observed degrees $X^{(1)}$, and that in $16^{\circ} 34' 42''$,

which last may be compared with $X^{(8)}$.—Put $A = 544433.21$, $a = (\sin^2 l^{(2)} - \sin^2 l^{(1)}) = .006014$, $b = (\sin^2 l^{(4)} - \sin^2 l^{(1)}) + \dots + (\sin^2 l^{(9)} -$

$$\sin^2 l^{(1)}) = .263137. \text{ Then since } d = \frac{(A - n X^{(1)}) \cdot a}{3 X^{(1)} (\sin^2 l^{(2)} - \sin^2 l^{(1)})} = \frac{(2) \quad (1) \quad d}{X - X};$$

$$\frac{A - n X^{(1)}}{3 b X^{(1)}} = \frac{1}{304} \text{ from which is obtained } X^{(1)} = \frac{304 \cdot A}{3 b + 304 \cdot n} =$$

$$60475.13 \text{ whence } d = \frac{(A - n X^{(1)}) \cdot .006014}{.263137} = 358911, \text{ and } Q = \frac{d}{.006014} =$$

596.79. From these, the following table has been computed, from which it appears that the *first* degree by measurement is 2, 3 fathoms

in defect, and that in latitude $16^{\circ} 34' 42''$ is 5.59 fathoms in excess, both quantities too small to affect the elliptic hypothesis; the greatest being less than $\frac{1}{4}$ of a second on the earth's surface.

TABLE II.

	Dégres in Fathoms	Latitude.
(1) (1) $X = X + 0$	60475.13	9 34 44
(2) (1) $X = X + d$	60478.72	10 34 44
(3) (1) (3) (1) $X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l)$	60482.55	11 34 44
(4) (1) (4) (1) $X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l)$	60486.21	12 34 44
(5) (1) (5) (1) $X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l)$	60491.5	13 34 44
(6) (1) (6) (1) $X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l)$	60496.47	14 34 44
(7) (1) (7) (1) $X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l)$	60501.65	15 34 44
(8) (1) (8) (1) $X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l)$	60507.19	16 34 44
(9) (1) (9) (1) $X = X + Q (\text{Sin.}^2 l - \text{Sin.}^2 l)$	60513.04	17 34 44
	54433.21 = A	

From inspecting these two tables, it appears that the degree in latitude 13 34 44 is very nearly the same in each: the mean being 60491 4 fathoms, which certainly must be near the truth. We shall therefore adopt it in future with the compression $\frac{1}{304}$ for computing the general tables of degrees for every latitude from the Equator to the pole.

17. If the method be adopted which is pointed out in the 42d No. of the *Edinburgh Review*, where we may call $X, X', X'', \&c. \dots X^{(n)}$, the degrees for latitudes $L, L + 1^\circ, L + 2^\circ, L + 3^\circ, \&c. \dots L + (n - 1)^\circ$. Now as the increment to each succeeding degree will always be as the sine of twice the latitude; or if m be any multiple of the sine of twice the latitude, to be determined by certain data, the increment

F f

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to each successive degree will be $m \cdot \sin. 2$ latitude of the middle point of that degree, so that

$$^{(1)}X = X + o \text{ for latitude } (L + o)$$

$$^{(2)}X = X + o + m \cdot \sin. 2 (L + o)$$

$$^{(3)}X = X + o + m \cdot \sin. 2 (L + o) + m \cdot \sin. 2 (L + 1)$$

$$^{(4)}X = X + o + m \cdot \sin. 2 (L + o) + m \cdot \sin. 2 (L + 1) + m \cdot \sin. 2 (L + 2)$$

$$\text{That is } ^{(1)}X = X + o \text{ for lat. } (L + o)$$

$$^{(2)}X = X + m (\sin. 2 (L + o))$$

$$^{(3)}X = X + m \left\{ \begin{array}{l} \sin. 2 (L + o) \\ \sin. 2 (L + 1) \end{array} \right\}$$

$$^{(4)}X = X + m \left\{ \begin{array}{l} \sin. 2 (L + o) \\ \sin. 2 (L + 1) \\ \sin. 2 (L + 2) \end{array} \right\} \&c.$$

$$^{(n)}X = X + m \left\{ \begin{array}{l} \sin. 2 (L + o) \\ \sin. 2 (L + 1) \\ \sin. 2 (L + 2) \&c. \\ \text{to } \sin. 2 (L + (n - 2)) \end{array} \right\}$$

$$\text{Put } ^{(1)}X + ^{(2)}X + ^{(3)}X + ^{(4)}X + \dots + ^{(n)}X = A$$

$$\text{Then } A = n X + m \left\{ \begin{array}{l} \overline{n-1} \cdot \sin. 2 (L + o) + \overline{n-2} \cdot \sin. 2 (L + 1) \\ + \overline{n-3} \cdot \sin. 2 (L + 2) + \overline{n-4} \cdot \sin. 2 (L + 3) \&c. \end{array} \right\}$$

$$\text{And } m = \frac{A - ^{(1)}X}{\overline{n-1} \cdot \sin. 2 (L + o) + \overline{n-2} \cdot \sin. 2 (L + 1) + \overline{n-3} \cdot \sin. 2 (L + 3) \&c.}$$

Now m being determined, it will be easy to compute the successive degrees, for from the above arrangement it appears that

$$(1) \quad X = X + 0$$

$$(2) \quad X = X + m \cdot \sin. 2 (L + 0)$$

$$(3) \quad X = X + m \cdot \sin. 2 (L + 1)$$

$$(4) \quad X = X + m \cdot \sin. 2 (L + 2)$$

$$(5) \quad X = X + m \cdot \sin. 2 (L + 3) \text{ \&c.}$$

$$(n) \quad X = X + m \cdot \sin. 2 (L + (n-2))$$

THEN in order to get the value of m ; Let $A = 344433.41$,
 $n = 9$; $L = 9^{\circ} 34' 44''$; $X = 60472.83$. — Then $A - 9 X = 177.74$
 the numerator.

But $n - 1 \sin. 2 (L + 0) = 8 \cdot \sin. (19^{\circ} 9' 28'')$	2.6353648
$n - 2 \sin. 2 (L + 1) = 7 \cdot \sin. (21^{\circ} 9' 28'')$	2.5265618
$n - 3 \sin. 2 (L + 2) = 6 \cdot \sin. (23^{\circ} 9' 28'')$	2.3595870
$n - 4 \sin. 2 (L + 3) = 5 \cdot \sin. (25^{\circ} 9' 28'')$	2.1255625
$n - 5 \sin. 2 (L + 4) = 4 \cdot \sin. (27^{\circ} 9' 28'')$	1.8257696
$n - 6 \sin. 2 (L + 5) = 3 \cdot \sin. (29^{\circ} 9' 28'')$	1.4616489
$n - 7 \sin. 2 (L + 6) = 2 \cdot \sin. (31^{\circ} 9' 28'')$	1.0347932
$n - 8 \sin. 2 (L + 7) = 1 \cdot \sin. (33^{\circ} 9' 28'')$	0.5469465
	<hr/> Sum — 14.5062343 <hr/>

$$\text{HENCE } \frac{177.74}{14.5062343} = 12,2527 = m.$$

HENCE if the aforefaid value of m be fubftituted in the above, and
 multiplied by the fines of $19^{\circ} 9' 28''$; $21^{\circ} 9' 28''$; $23^{\circ} 9' 28''$, &c. refpectively,
 we fhall have the degrees as follows:—

$$(1) \quad X = 60472.83 \text{ fathoms, for Latitude } 9^{\circ} 34' 44''$$

$$(2) \quad X = 60476.85 \text{ } 10^{\circ} 31' 48''$$

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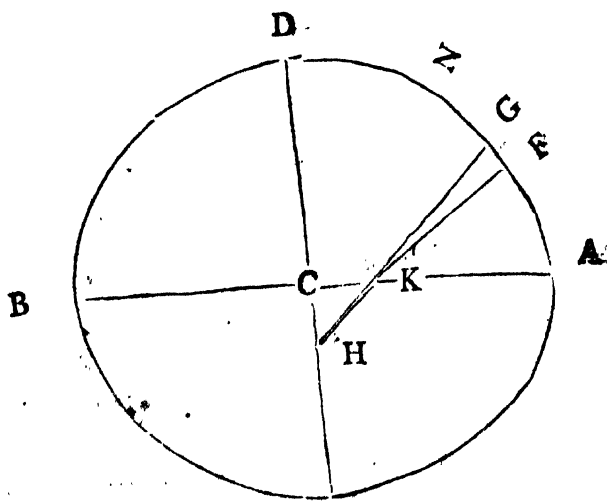
(3)	X = 60481.27	11 34 44
(4)	X = 60486.09	12 34 44
(5)	X = 60491.3	13 34 44
(6)	X = 60496.89	14 34 44
(7)	X = 60502.86	15 34 44
(8)	X = 60509.21	16 34 44
(9)	X = 60515.91	17 34 44

These results are the same very nearly as in the above-table 1st, and

m. Sin. (19° 9' 28") is the same as *d* in the former case.

18. With respect to the compression, that nothing may be left undone to give full and entire satisfaction on that subject; I shall here add an investigation similar to that given by Professor Playfair in the 5th Vol. of the *Edinburgh Philosophical Transactions*, where in place of using the measures of single degrees due to particular latitudes, two measured arcs of large amplitudes are made use of, the latitudes of whose extremities are determined with great accuracy.

Let *A, D, B, E*, be a meridian of the earth, where *A* is at the equator, and *D* at the pole. Suppose *F* to be any point on that meridian, and *FH* the radius of curvature of the ellipse at the said point. Put *AC* = *a*, *DC* = *b*, *C* being the center of the ellipse; and let *A* be equal to the angle *AKF*, the latitude of *F*; or let it be the measure of the arc of latitude to rad. 1; that is, the measure of the angle *AKF* in parts of the rad. 1.— If *G F* be an indefi-



nately small part of the ellipse; then if $AF = z$, $GF = z$ the fluxion of the arc AF . And of GH be drawn, then the angle $GHF = A$ the fluxion of the arc of latitude to rad. 1.—Hence as $1 : A :: FH : z = A + FH$. But the radius of curvature $FH = a^3 b^3 (a^3 - a^3 \cdot \text{Sin}^2 A + b^3 \cdot \text{Sin}^2 A)^{-\frac{1}{2}}$. Then if $c = a - b$ we have $b = a - c$, and $b^3 = a^3 - 2ac + c^3 = a^3 - 2ac$ nearly since c is very small compared with a or b .—Hence $FH = a^3 (a - ac) \cdot (a^3 - 2ac \cdot \text{Sin}^2 A)^{-\frac{1}{2}}$. But $(a^3 - 2ac \cdot \text{Sin}^2 A)^{-\frac{1}{2}}$ expanded is equal to $a^{-\frac{3}{2}} (1 + \frac{3c}{a} \cdot \text{Sin}^2 A)$ nearly, by rejecting all the terms involving c^2 and therefore $FH = a - 2c + 3c \cdot \text{Sin}^2 A$, which substituted for FH , we get $z = A (a - 2c + 3c \cdot \text{Sin}^2 A) = A (a - 2c) + A (3c \cdot \text{Sin}^2 A)$. But $\text{Sin}^2 A = \frac{1 - \text{Cos} \cdot 2A}{2}$ and therefore $z = A (a - 2c) + \frac{1}{2} \cdot c A - \frac{3}{4} \cdot c A \cdot \text{Cos} \cdot 2A$ whose fluent is $z = (a - \frac{3}{2}c) A - \frac{3}{4}c \cdot \text{Sin} \cdot 2A = aA - c (\frac{1}{2} + \frac{3}{4}A \cdot \text{Sin} \cdot 2A)$ which requires no correction; and this is the measure of an arc on the meridian extending from the equator to the latitude of the point F , where A denotes the arc of latitude in parts of the rad. 1.

Let N be any other point whose arc of latitude is A . Then $AN = aA - c \left\{ \frac{1}{2} + \frac{3}{4}A \cdot \text{Sin} \cdot 2A \right\}$ and hence we get $FN = a(A - A) - c$

$$\left\{ \frac{A - A}{2} + \frac{3}{4} \text{Sin} \cdot 2A - \frac{3}{4} \text{Sin} \cdot 2A \right\} \text{ Put } A - A = m, \frac{A - A}{2} + \frac{3}{4} \text{Sin} \cdot 2A$$

$A - \frac{3}{4} \cdot \text{Sin} \cdot 2A = n$, and L the length of the measured arc in fathoms

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then $L = m^{\text{I}} - n^{\text{I}}$. Now if any other arc be measured whose length in fathoms is L and whose extremities are in latitudes A^{II} and A^{III} : and if $m^{\text{I}} = A^{\text{III}} - A^{\text{II}}$, also $n^{\text{I}} = \frac{A^{\text{III}} - A^{\text{II}}}{2} \cdot \sin. 2 A^{\text{II}} - \frac{1}{4} \cdot \sin. 2 A^{\text{II}}$, then $L = m^{\text{I}} - n^{\text{I}}$ from which two equations we get $a = \frac{m^{\text{I}} L - n^{\text{I}} L}{m^{\text{I}} n^{\text{I}} - m^{\text{I}} n^{\text{I}}}$ and c

$\frac{m^{\text{I}} L - n^{\text{I}} L}{m^{\text{I}} n^{\text{I}} - m^{\text{I}} n^{\text{I}}}$ and $c = \frac{m^{\text{I}} L - n^{\text{I}} L}{m^{\text{I}} n^{\text{I}} - m^{\text{I}} n^{\text{I}}}$ the compression.

To apply this to the case in question,

Let A be the latitude of Punnae $8^{\circ} 9' 38.4''$

A be that of Daumergidda $18^{\circ} 3' 23.6''$

$m = A - A$ equal $9^{\circ} 53' 45.2'' = , 1727158$

A the latitude of Dunkirk $51^{\circ} 2' 1''$

A that of Barcelona $41^{\circ} 21' 48.8''$

$n = A - A$ equal $9^{\circ} 40' 12.2'' = , 1687744$

$n = \frac{A - A}{2} \cdot \sin. 2 A - \frac{1}{4} \cdot \sin. 2 A$ equal $, 3176258$

$n = \frac{A - A}{2} \cdot \sin. 2 A - \frac{1}{4} \cdot \sin. 2 A$ equal $, 0738488$

$L = 598610$ fathoms } the arc { Punnae and Daumergidda.

$L = 587987$ fathoms } between { Barcelona and Dunkirk.

Then $\frac{m^{\text{I}} L - n^{\text{I}} L}{m^{\text{I}} n^{\text{I}} - m^{\text{I}} n^{\text{I}}} = \frac{1}{272}$ nearly, which differs considerably from the

brought out by the general mean. However as I am not at present in possession of the account of the Swedish measurement, nor of that of the English since the operations have been extended to the northward of Clifton, I shall not depend on this single comparison but abide by the compression $\frac{1}{304}$ which for reasons already given, cannot be far from the truth.

19. Since then it is determined to adopt $\frac{1}{304}$ as the compression, and 60491.4 fathoms for the measure of the degree due to latitude $13^{\circ} 34' 44''$, we shall have $m = 60491.4$; $l = 13^{\circ} 34' 44''$; and the fraction $\frac{1}{304}$ will give $1 + e = 1.0032896$. Then let $A = 57^{\circ} 29' 57.795''$, the arc equal radius, and $a =$ equatorial diameter; we have $\frac{1}{2} a =$

$$\frac{m A (\text{Cos.}^2 l \cdot (1+e)^2 + (\text{Sin.}^2 l)^{\frac{1}{2}})}{1+e} = 348,352.4 \text{ fathoms for the radius of}$$

the equatorial circle, which divided by $57^{\circ} \&c.$ gives 60837.05 fathoms for the degree on the equator which will be of use for computing both the degrees perpendicular to the meridian, and the degrees of longitude. Then because the ratio of the two diameters is as $1 : 1.0032896$; we shall have the semi-polar axis $= \frac{3488852.4}{1+e} = 3475419.66$ fathoms. Since m is the degree for latitude l , let m be the degree for any other latitude l . Then by the formula in art. 2 (Asiatick Res. vol. 12th, page 93,) we have $m =$

$$\frac{m (\text{Cos.}^2 l \cdot (1+e) + \text{Sin.}^2 l)^{\frac{1}{2}}}{\text{Cos.}^2 l \cdot (1+e)^2 + \text{Sin.}^2 l)^{\frac{1}{2}}}$$

and if m be at the equator where $\text{Cos.} l = 1$, and $\text{Sin.} l = 0$, Then $m = \frac{m (\text{Cos.}^2 l \cdot (1+e)^2 + \text{Sin.}^2 l)^{\frac{1}{2}}}{1+e}$. Now if 60491.4 be substituted for m and $13^{\circ} 34' 44''$ for l , we have $m =$

$$60491.4 \left(\frac{\cos^2 13^\circ 34' 44'' \cdot (1.0032896)^2 + \sin^2 (13^\circ 34' 44'')}{(1.0032896)^2} \right)^{\frac{1}{2}} = 60458.64 \text{ for the de-}$$

gree on the meridian whose middle point is on the equator.—*Bouguer's* degree measured under the equator in *South America* was 67482 fathoms, which exceeds this by upwards of 23 fathoms. It is *Bouguer's* measurement which the *French Mathematicians* have used with that of

De Lambre, and they have made the compression to be

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For the length of the quadrantal arc of the elliptic meridian, since a is the longer diameter, $a \times 3.14159$ &c. will be the length of the circumscribing circle, or the circle whose diameter is 6973905 fathoms, and circumference equal 6973905×3.14 &c. = 21908630 fathoms.

$$\text{Put } d = 1 - \frac{b^2}{a^2} = .00656 \text{ nearly.}$$

$$\text{THEN AS } 1 : 1 - \frac{d^2}{2^2} - \frac{3d^4}{2^2 \cdot 4^2} \&c. :: a : 3.141 \&c. :: a : 3.14159 \&c.$$

$$\times \left(1 - \frac{d^2}{2^2} - \frac{3d^4}{2^2 \cdot 4^2} \right) = 21908630 \times .998358 \text{ equal } 21872656 \text{ fa-}$$

thoms, the whole circumference of the elliptic meridian, whose transverse axis is the length a of the equatorial diameter, or 6973905 fathoms, and whose conjugate axis is b , equal 6950839 fathoms, the length of the polar axis. Hence

$$\frac{21872656}{4} = 5468164 \text{ fathoms, the length of the quadrantal arc;}$$

which reduced to inches and divided by 10,000,000 will give 39,3708 *English* inches for the length of the *French* metre at the temperature of 62°. But the *French* standard is at the temperature of 32°, at which the metre by their measurement was 39,38272 *English* inches, which according to the rate of expansion in brass, of which the standards

are made, would, at the temperature of 62° , be reduced to 39,371 *English* inches, which differs from the above, only .0002 inches, a quantity altogether insensible. The *metre*, as it is termed by the *French*, is the unit of measure, and is adopted as such by most of the nations on the continent. The *English*, as a great commercial people, have never yet been able to fix upon a standard, though they have for ages experienced the want of it, and their aversion to receiving any thing that is foreign, as a guide, has left them at this day without any standard in nature to which they can refer. There cannot in my opinion, be any thing more simple, than to take some fractional part of a quadrant of the earth's meridian, whose length has been so unquestionably settled; and a fixed standard measure, call it what they please, could always be referred to the brass standard scale; and if, at the temperature of 62° , the measure of 39,371 inches be taken off, we know that to be exactly the ten millionth part of a quadrant of the meridian, which must be for ever invariable.

THE unit of measure being once determined upon, its multiples and sub-multiples may be arranged according to any system best adapted to the habitual mode of counting. The *French Philosophers* have chosen the *decimal* system altogether. The multiples, which are named from the *Greek* numerals, are the *deci-metre*, equal to ten metres; the *hecto-metre*, equal to ten decametres; the *kilo metre*, equal to ten hectometres, &c. The sub-multiples are from the *Latin* numerals, where the *deci-metre* is equal $\frac{1}{10}$ of the metre; the *centi-metre* equal $\frac{1}{100}$ the decimetre, and the *mili metre* equal $\frac{1}{1000}$ the centimetre, &c.

For the unit of measure for *capacity*, the decimetre is cubed, and

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called the *litre*, and is equal to $2 \frac{1}{4}$ *English* pints, wine measure. The unit of measure for weight, is the weight of a cubic centimetre of distilled water, at the temperature of 32° .

THIS system is extremely simple and ingenious, and promises perpetuity, whenever the old prejudice in favor of the ancient weights and measures shall be overcome; and notwithstanding its foreign origin, I shall still hope that an enlightened nation like ours, will adopt either this, or some other one, on similar principles. New names seem to be absolutely necessary, and I do not know of any that are more appropriate, than those which the *French* mathematicians have made use of. We have no measure which corresponds with any fractional part of the quadrantal arc of the meridian. The fathom may be called the nearest, but it certainly is not so simple a fraction as the 10,000,000th part, and if we were to increase the yard to correspond with the metre, we should have to increase the inch, the foot, and every other measure in the same proportion; superficial and cubic measures would have also to undergo the same change. A system, which has already been adopted by nearly all the nations on the continent, would the most easily become universal.

20. Elevations and Depressions, contained Arcs, Terrestrial Refractions, together with the heights above the level of the Sea, of the principal Stations.

Stations at	Stations observed.	Apparent elevations and depressions.	Contained Arcs.	Refrac. Lion.	Elevation above the sea.	
					Stations.	Heights.
						feet.
Guddacul	Arrakerrabetta	0 2 47 E	17 31	$\frac{1}{2}$	Arrakerrae	2202
Arrakerrabetta	Gaddaalgooda	0 15 39 D				
Arrakerrabetta	Adonidroog	0 8 49 D	15 10	$\frac{1}{2}$	Adonidroog	2108
Adonidroog	Arrakerrabetta	0 1 47 D				
Adonidroog	Mallabad	0 17 2 D	29 40	$\frac{1}{2}$	Mallabad	1844
Mallabad	Adonidroog	0 6 56 D				
Mallabad	Kotapilly	0 12 33 D	20 10	$\frac{1}{2}$	Kotapilly	1657
Kotapilly	Mallabad	0 2 6 D				
Mallabad	Darroor	0 5 52 D	18 35	$\frac{1}{2}$	Darroor hill	1883
Darroor hill	Mallabad	0 8 16 D				
Darroor hill	Inpahgutt	0 0 55 D	28 57	$\frac{1}{2}$	Inpahgutt	2409
Inpahgutt	Darroor hill	0 21 33 D				
Koelacondah	Pooycondah	0 12 36 D	8 56	$\frac{1}{2}$	Pooycondah	1891
Pooycondah	Koelacondah	0 6 38 E				
Pooycondah	Kerrae Bellagut	0 18 42 D	21 8	$\frac{1}{2}$	Kerrae Bellagut	1498
Kerrae Bellagut	Pooycondah	0 2 24 E				
Kotapilly	Kandakoor	0 4 12 E	19 19	$\frac{1}{2}$	Kandakoor	2031
Kandakoor	Kotapilly	0 17 50 D				
Inpahgutt	Kotakodangul	0 19 2 D	25 26	$\frac{1}{2}$	Kotakodangul	1996
Kotakodangul	Inpahgutt	0 0 37 D				
Kandakoor	Kaunkoortee	0 19 9 E	9 59	$\frac{1}{2}$	Kaunkoortee	2420
Kaunkoortee	Kandakoor	0 24 59 D				
Kaunkoortee	Kotakodangul	0 20 25 D	16 57	$\frac{1}{2}$	Kotakodangul	1991
Kotakodangul	Kaunkoortee	0 8 21 E				
Kotakodangul	Pochamagutt	0 5 32 E	19 54	$\frac{1}{2}$	Pochamagutt	2446
Pochamagutt	Kotakodangul	0 20 10 D				
Kotakodangul	Purgy hill	0 9 15 E	15 56	$\frac{1}{2}$	Purgy hill	2456
Purgy hill	Kotakodangul	0 23 33 D				
Kotakodangul	Kotamarpilly	0 4 26 D	24 17	$\frac{1}{2}$	Kotamarpilly	2285
Kotamarpilly	Kotakodangul	0 18 2 D				
Kotamarpilly	Topecondah	0 7 58 D	15 30	$\frac{1}{2}$	Topecondah	2257
Topecondah	Kotamarpilly	0 5 55 D				
Kotamarpilly	Goraegutt	0 12 39 D	9 25	$\frac{1}{2}$	Goraegutt	2145
Goraegutt	Kotamarpilly	0 4 11 E				
Goraegutt	Doodallah	0 12 38 D	16 43	$\frac{1}{2}$	Doodallah	2005
Doodallah	Goraegutt	0 3 6 D				
Goraegutt	Sheelapilly	0 0 47 E	11 43	$\frac{1}{2}$	Sheelapilly	2273
Sheelapilly	Goraegutt	0 11 30 D				
Goraegutt	Taudmunnoor	0 16 13 D	11 26	$\frac{1}{2}$	Taudmunnoor	1915
Taudmunnoor	Goraegutt	0 6 34 E				
Doodallah	Daumergidda	0 5 51 D	13 51	$\frac{1}{2}$	Daumergidda	2015
Daumergidda	Doodallah	0 6 39 D				
Kotakodangul	Annantagerry	0 6 44 E	16 13	$\frac{1}{2}$	Annantagerry	2396
Annantagerry	Kotakodangul	0 21 24 D				
Topecondah	Taudmunnoor	0 18 27 D	18 46	$\frac{1}{2}$	Taudmunnoor	1928
Taudmunnoor	Topecondah	0 1 27 E				
Taudmunnoor	Doodallah	0 0 22 E	9 21	$\frac{1}{2}$	Doodallah	2004
Doodallah	Taudmunnoor	0 8 52 D				
Sheelapilly	Malliga hill	0 2 55 D	7 44	$\frac{1}{2}$	Malliga hill	2282
Malliga hill	Sheelapilly hill	0 4 17 D				
Malliga hill	West end of the Base	0 24 4 D	10 14	$\frac{1}{2}$	W. end of the Base	1926
West end of the Base	Malliga hill	0 15 23 E				
Daumergidda	West end of the Base	0 10 28 D	4 46	$\frac{1}{2}$	W. end of the Base	1936
West end of the Base	Daumergidda	0 8 13 E				
West end of the Base	East end of the Base	0 5 2 E	5 4	$\frac{1}{2}$	East end of the Base	1983
East end of the Base	West end of the Base	0 6 31 D				

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21. Tables of Degrees Meridional, Perpendicular, and Longitudinal, from the Equator to the Poles/

MERIDIONAL DEGREES.

Latitudes.	Degrees.	Latitudes.	Degrees.	Latitudes.	Degrees.
	Fathoms.		Fathoms.		Fathoms.
0		0	60616.5	62	60924.5
1	60458.64	31	60625.8	63	60933.1
2	60468.8	32	60635.2	64	60941.4
3	60459.3	33	60644.8	65	60949.6
4	60460.3	34	60654.5	66	60957.5
5	60461.5	35	60664.4	67	60965.3
6	60463.2	36	60674.3	68	60972.7
7	60465.1	37	60684.4	69	60979.8
8	60467.5	38	60694.6	70	60986.7
9	60470.1	39	60704.8	71	60993.4
10	60473.2	40	60715.1	72	60999.7
11	60476.5	41	60725.4	73	61005.7
12	60480.3	42	60735.8	74	61011.5
13	60484.3	43	60746.3	75	61016.8
14	60488.7	44	60756.7	76	61022.0
15	60493.4	45	60767.2	77	61026.7
16	60498.4	46	60777.6	78	61031.2
17	60503.8	47	60788.0	79	61035.3
18	60509.4	48	60798.4	80	61039.1
19	60515.4	49	60808.7	81	61042.5
20	60521.6	50	60819.0	82	61045.6
21	60528.2	51	60829.2	83	61048.3
22	60535.0	52	60839.3	84	61050.7
23	60542.0	53	60849.3	85	61052.7
24	60549.4	54	60859.3	86	61054.3
25	60557.0	55	60869.0	87	61055.6
26	60564.8	56	60878.7	88	61056.5
27	60572.9	57	60888.2	89	61057.1
28	60581.2	58	60897.5	90	61057.25
29	60589.7	59	60906.7		
30	60598.4	60	60915.7		
	60607.4	61			

PERPENDICULAR DEGREES.

Latitudes.	Degrees.	Latitudes.	Degrees.	Latitudes.	Degrees.
	Fathoms.		Fathoms.		Fathoms.
0		0	60863.0	20	60880.4
1	60857.05	10	60864.3	21	60882.7
2	60857.1	11	60865.7	22	60885.0
3	60857.3	12	60867.1	23	60887.5
4	60857.6	13	60868.7	24	60890.0
5	60858.0	14	60870.4	25	60892.7
6	60858.6	15	60872.2	26	60895.4
7	60859.2	16	60874.1	27	60898.2
8	60860.0	17	60876.1	28	60901.1
9	60860.9	18	60878.2	29	60904.0
	60861.9	19			

Latitudes.	Degrees.	Latitudes.	Degrees.	Latitudes.	Degrees.
	Fathoms.		Fathoms.		Fathoms.
30	60906.9	52	60981.1	74	61042.0
31	60910.0	53	60984.5	75	61043.8
32	60913.1	54	60987.9	76	61045.5
33	60916.2	55	60991.2	77	61047.1
34	60919.4	56	60994.4	78	61048.5
35	60922.7	57	60997.6	79	61049.9
36	60926.0	58	61000.8	80	61051.2
37	60929.3	59	61004.0	81	61052.3
38	60932.7	60	61007.0	82	61053.4
39	60936.1	61	61010.0	83	61054.3
40	60939.5	62	61012.9	84	61055.1
41	60943.0	63	61015.8	85	61055.7
42	60946.4	64	61018.6	86	61056.3
43	60949.9	65	61021.3	87	61056.7
44	60953.4	66	61024.0	88	61057.0
45	60956.9	67	61026.6	89	61057.2
46	60960.4	68	61029.0	90	61057.35
47	60963.9	69	61031.4		
48	60967.4	70	61033.7		
49	60970.8	71	61036.9		
50	60974.3	72	61038.0		
51	60977.7	73	61040.1		

LONGITUDINAL DEGREES.

Latitudes.	Degrees.	Latitudes.	Degrees.	Latitudes.	Degrees.
	Fathoms.		Fathoms.		Fathoms.
0	60857.05	31	52210.0	62	28643.8
1	60847.8	32	51657.2	63	27700.6
2	60820.2	33	51088.6	64	26748.8
3	60774.2	34	50504.5	65	25788.7
4	60709.8	35	49904.9	66	24820.7
5	60627.0	36	49290.2	67	23845.0
6	60525.8	37	48660.3	68	22861.9
7	60406.4	38	48015.6	69	21871.7
8	60268.6	39	47356.2	70	20874.8
9	60112.6	40	46682.4	71	19871.4
10	59938.4	41	45994.2	72	18861.8
11	59746.1	42	45292.0	73	17846.4
12	59535.6	43	44576.0	74	16825.4
13	59307.1	44	43846.2	75	15799.3
14	59060.6	45	43103.0	76	14768.2
15	58796.3	46	42346.6	77	13732.6
16	58514.1	47	41577.3	78	12692.7
17	58214.2	48	40795.1	79	11648.9
18	57896.6	49	40000.5	80	10601.4
19	57561.4	50	39193.5	81	9550.7
20	57208.8	51	38374.5	82	8497.0
21	56838.9	52	37543.7	83	7440.6
22	56451.6	53	36701.4	84	6382.0
23	56047.2	54	35847.8	85	5321.4
24	55625.8	55	34983.1	86	4259.1
25	55187.5	56	34107.6	87	3195.5
26	54732.4	57	33221.7	88	2130.9
27	54260.6	58	32325.5	89	1065.6
28	53772.4	59	31419.4	90	
29	53267.8	60	30503.5		
30	52746.9	61	29578.2		

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THE foregoing Tables of Degrees are computed from the formula given in Articles 3d, 7th and 8th, of the Appendix in page 90, Vol. 12th, Asiatick Researches, where

m = The degree in latitude l

p = The perpendicular degree

d = The degree of longitude

} On the Equator where $p = d$

m = The degree on the meridian

p = The perpendicular degree

d = The degree of longitude

} In any other latitude l

1 = The polar axis

$1 + e$ = The equatorial diameter

$$\text{Then } m = m \frac{\sqrt{\cos.^2 l \cdot (1 + e)^2 + \sin.^2 l}}{\sqrt{\cos.^2 l \cdot (1 + e)^2 + \sin.^2 l}}$$

$$p = \frac{p(1 + e)}{\sqrt{\cos.^2 l \cdot (1 + e)^2 + \sin.^2 l}}$$

$$d = \frac{d(1 + e)}{\sqrt{(1 + e)^2 + \tan.^2 l}}$$

fath.

;

;

In which (see Art. 49.) $m = 60491.4$; $l = 13 \ 34 \ 44$;

p or $d = 60857.05$ fath. and $1 + e = 1.0032896$.

22. Latitudes and Longitudes of all the great stations, and principal places deduced from the Meridional Arc, including those formerly given; the whole being computed from the scale of degrees given in Art. 21.

NAMES OF PLACES.	Countries and Provinces.	Latitudes.	Longitudes from	
			Madras obser.	Greenwich.
Pallam, Christian Church	Travancore.	8 5 17	2 49 0 V	77 29 30 E
Munnacand, Christian Church	Travancore.	8 5 26	2 48 11	77 32 19
Kuddiaputnum,	Travancore.	8 8 3	2 56 5	77 22 25
Koetapooli, Christian Church	Tinnivelly.	8 8 53	2 39 8	77 39 22
Shevandram, pagoda	Travancore.	8 9 23	2 47 14	77 31 16
Punnas,	Tinnivelly.	8 9 36	2 37 39	77 40 51
Pillikolum, Christian Church	Tinnivelly.	8 9 44	25 37	77 42 53
Kotar, Christian Church	Travancore.	8 10 34	48 52	77 29 38
Koodunkolum,	Tinnivelly.	8 10 36	34 31	77 43 59
Koolachy, Christian Church	Travancore.	8 10 43	0 45	77 17 45
Naugerooil, Barrack gate	Travancore.	8 11 14	49 22	77 29 8
Oodagherry, Flag Staff ..	Travancore.	8 14 37	2 54 51	77 23 39
Arambully, hill and pagoda	Travancore.	8 15 2	2 44 22	77 34 8
Munpotha,	Tinnivelly.	8 16 3	2 40 36	77 37 54
Oodagherry hill,	Travancore.	8 16 11	2 53 57	77 24 33
Aunsepara,	Travancore.	8 16 53	3 0 35	77 17 55
Red hills,	Tinnivelly.	8 22 40	2 22 52	77 53 38
Common Peak,	Tinnivelly.	8 23 10	2 43 53	77 34 27
Miandrigherry,	Travancore.	8 23 10	2 45 50	77 32 40
Rajakamunglum hill, (mark)	Tinnivelly.	8 26 7	2 35 16	77 43 14
Trivanderam, pagoda ..	Travancore.	8 29 3	3 18 31	76 59 59
Nagalaacherry, pagoda ...	Tinnivelly.	8 29 35	2 35 42	77 42 48
Tiruchadoor, pagoda	Tinnivelly.	8 29 51	2 7 27	78 11 3
Kunnimapotha,	Tinnivelly.	8 30 29	2 37 49	77 40 41
Kalcaud Fort, pagoda	Tinnivelly.	8 31 3	2 42 7	77 36 23
Perrandapotha, mark	Tinnivelly.	8 31 26	2 39 3	77 39 27
Stre-vigundum pagoda	Tinnivelly.	8 37 58	2 30 33	77 57 57
Coonatoor hill	Tinnivelly.	8 41 53	2 34 48	77 43 42
Vallanad hill	Tinnivelly.	8 42 56	2 32 5	77 56 35
Pallamcottah, Flag Staff	Tinnivelly.	8 43 22	2 30 57	77 47 33
Tinnivelly, pagoda	Tinnivelly.	8 43 47	2 33 51	77 44 39
Melipottam hill, pagoda	Tinnivelly.	8 45 33	2 28 53	77 49 27
East of the base,	Tinnivelly.	8 46 22	2 31 33	77 46 57
West end of the base,	Tinnivelly.	8 47 7	2 36 34	77 41 56
Tutacarin, Flag Staff	Tinnivelly.	8 48 3	2 16 13	78 2 17
Vullunkota hill	Tinnivelly.	8 48 25	2 37 46	77 40 44
Taulaootpotha,	Tinnivelly.	8 49 2	2 31 47	77 46 43
Wotapuddarum, pagoda	Tinnivelly.	8 54 57	2 13 54	78 4 36
Kolanelloor hill,	Tinnivelly.	8 55 40	2 16 17	78 2 13
Panjalamcoorchy, (gateway)	Tinnivelly.	8 56 4	2 2 14	77 16 16
Vypaur, Christian Church	Tinnivelly.	0 47	1 58 47	78 19 43
Vypaur station	Tinnivelly.	1 32	2 0 19	78 18 11
Vaimbaur, Christian Church	Tinnivelly.	5 0	1 53 24	78 25 6
Narripoor, building	Tinnivelly.	6 58	1 50 7	78 28 23
Mookoor, Christian Church	Tinnivelly.	7 54	1 46 24	78 22 6
Yettiapooram, palace	Tinnivelly.	8 59	2 15 20	78 3 10
Shungarnacoli, pagoda	Tinnivelly.	9 10 19	2 43 12	77 35 18
Perrioomalli,	Tinnivelly.	9 12 23	2 45 28	77 33 2
Meeenachipooram,	Tinnivelly.	9 12 40	2 16 25	78 2 5
Chungoo Choultry,	Ramnad.	9 14 59	1 24 32	78 53 58
Periapatam,	Ramnad.	9 15 7	1 20 39	78 57 51
amaswamy Choultry,	Ramnad.	9 15 54	1 14 31	79 6 59
loothoopett, Christian Church	Ramnad.	9 16 14	1 19 58	78 58 32
Vridauly,	Ramnad.	9 16 30	1 8 38	79 9 52

MEASUREMENT OF AN ARC

NAMES OF PLACES.	Countries and Provinces.	Latitudes.	Longitudes from	
			Madras obs.	Greenwich.
Tirroopolany, pagoda	Ramnad.	9 17 2	1 28 37 W	78 52 58 E
Kaulikautan hill,	Tinnivelly.	9 17 6	2 40 11	77 38 19
Hamiseram, pagoda	Ramnad.	9 18 12	0 56 44	79 21 46
Tirroovumunga, pagoda	Ramnad.	9 19 1	0 30 48	78 47 43
Ramnad palace,....	Ramnad.	9 22 18	1 25 31	78 52 59
Koochapuras hill,	Ramnad.	9 28 54	2 14 36	78 3 54
Shovelipootoor pagoda,	Tinnivelly.	9 30 37	2 37 13	77 41 17
Gopaulwamy hill, pagoda	Tinnivelly.	9 39 25	2 27 15	77 51 15
Toomichlunig pettah, pagoda....	Madura.	9 44 11	2 27 51	77 50 39
Suddagcherry hill,	Madura.	9 44 27	2 34 34	77 43 58
Sekundermali,	Madura.	9 52 39	2 11 0	78 7 30
Madura Fort, pagoda	Madura.	9 55 16	2 7 58	78 10 34
Nagamali,	Madura.	10 0 2	2 18 56	77 59 34
Risheemali,	Madura.	10 12 36	2 22 14	77 55 16
Permaul hill,	Coimbatoor.	10 18 3	2 41 19	77 37 11
Dindigul flag staff,	Madura.	10 21 39	2 17 23	78 1 7
Pynoy hill, pagoda	Coimbatoor.	10 26 23	2 48 58	77 34 32
Virpachy hill, pagoda	Coimbatoor.	10 28 39	2 31 26	77 47 4
Jalakul droog	Coimbatoor.	10 35 2	3 20 27	76 58 3
Kurroomali,	Coimbatoor.	10 35 28	2 22 41	77 55 49
Rugamali,	Madura.	10 38 58	2 20 10	77 58 20
Partemali,	Coimbatoor.	10 40 4	2 40 34	77 37 56
Datapooram, highest cavalier,	Coimbatoor.	10 44 35	2 43 12	77 35 18
Chenjaee hill, pagoda	Coimbatoor.	10 49 48	3 3 34	77 14 56
Oodoormali,	Coimbatoor.	10 53 12	2 44 3	77 34 27
Nandkaunee hill,	Coimbatoor.	10 53 59	2 38 10	77 40 20
Kantpolliam,	Coimbatoor.	10 56 44	2 34 23	77 44 8
Parmatty hill,	Coimbatoor.	10 58 33	2 19 50	77 58 40
Payroor, pagoda	Coimbatoor.	10 58 37	3 20 15	76 58 15
Coimbatoor, palace	Coimbatoor.	10 59 42	3 17 54	77 0 36
Putchpolliam,	Coimbatoor.	10 59 48	2 37 47	77 40 43
Hallagamali, pagoda,	Coimbatoor.	11 0 54	2 48 53	77 29 37
Shevamali, pagoda	Coimbatoor.	11 2 12	2 42 54	77 35 36
Shevanumpetty, (building)	Coimbatoor.	11 5 42	2 14 32	77 3 58
Wookulee hill, pagoda....	Coimbatoor.	11 10 42	2 48 24	77 30 6
Yaelmatoor hill,	Coimbatoor.	11 12 8	2 30 13	77 48 17
Aranamali,	Coimbatoor.	11 12 12	2 44 33	77 34 57
Namel droog, (tree near Mosque)	Salem.	11 13 24	2 5 14	78 13 16
Viziumunglum, pagoda	Coimbatoor.	11 15 1	2 44 59	77 33 31
Arpagherry, pagoda on rock	Coimbatoor.	11 15 17	2 20 7	77 58 23
Ninamali, pagoda	Salem.	11 19 16	2 2 57	78 15 43
Keerode Fort, S. East cavalier	Salem.	11 20 29	2 31 37	77 46 53
Thittamali,	Coimbatoor.	11 20 51	2 53 47	77 24 43
Irrumbersee hill, pagoda	Coimbatoor.	11 21 53	3 9 55	77 8 35
Tirchukode hill, pagoda	Coimbatoor.	11 22 32	2 21 1	77 57 29
Yellatoor, pagoda	Salem.	11 22 58	2 57 39	77 20 51
Ikavany, pagoda	Coimbatoor.	11 22 58	2 34 19	77 44 11
Gopachettypolliam hill, pagoda....	Coimbatoor.	11 25 48	2 48 23	77 30 5
Woorachmali, pagoda	Coimbatoor.	11 27 0	2 48 23	77 44 46
Sankerry droog	Coimbatoor.	11 28 39	2 33 44	77 54 48
Sattlamunglum, pagoda	Salem.	11 28 52	2 23 42	77 17 55
Mullakerrus peak pillar	Salem.	11 30 18	3 0 35	78 33 9
Mallismah droog,	Coimbatoor.	11 35 13	1 45 31	77 23 14
Kumbetariae hill,	Coimbatoor.	11 35 15	2 55 16	77 19 36
Allagapundrum, pagoda	Coimbatoor.	11 35 35	2 58 54	78 5 7
Panjamali,	Salem.	11 40 24	2 13 24	77 47 29
Thagratunglum, pagoda	Coimbatoor.	11 41 41	2 31 1	78 1 33
	Salem.	11 41 47	2 16 57	

NAMES OF PLACES.	Countries and Provinces.	Latitudes.	Longitudes from.	
			Madras obser.	Greenwich.
*Womoor Fort, cavalier	Coimbatore. 11 44 10.	2 12 51 W.	78 5 39 E.
*Ponnesam,	Coimbatore. 12 6 50	2 36 27	77 42 3
*Bundhally droog,	Coimbatore. 12 12 18	2 54 59	77 23 31
*Gopsuldroog,	Mysoor. 12 20 58	2 57 29	77 21 1
*Deorabatta,	Mysoor. 12 27 25	2 37 35	77 40 55
Moodawaddie droog,	Mysoor. 12 41 0	2 48 36	77 29 54
Aaniel Fort, pagoda	Mysoor. 12 42 37	2 33 31	77 44 59
Oosoor hill, pagoda	Mysoor. 12 43 37	2 24 53	77 53 37
*Bonnairgottah hill,	Mysoor. 12 45 46	2 40 40	77 37 50
Timmotroyah N. E. \angle of Fort,	Mysoor. 12 50 31	2 37 18	77 41 2
Bangalore, palace	Mysoor. 12 57 37	2 40 44	77 37 46
*Dodagoomah,	Mysoor. 13 0 4	2 37 40	77 40 50
*Munnapum,	Mysoor. 13 0 48	2 40 13	77 38 17
*Tirtapally hill,	Mysoor. 13 2 29	2 21 58	77 56 32
Bonnappooram hill,	Mysoor. 13 3 33	2 45 47	77 32 43
Oosotish Edgah,	Mysoor. 13 4 24	2 28 13	77 50 17
Deonelly Fort,	Mysoor. 13 15 3	2 32 39	77 45 51
Koodana hill, pagoda	Mysoor. 13 15 36	2 37 30	77 41 10
B. Ballapoor, Edgah	Mysoor. 13 17 49	2 43 12	77 35 18
*Cheethul hill,	Mysoor. 13 19 20	2 58 50	77 19 40
*Kulkotah hill,	Mysoor. 13 25 18	2 39 8	77 39 22
Mackly droog, (pagoda,)	Mysoor. 13 26 2	2 45 3	77 33 27
Rungaswamy hill, pagoda	Mysoor. 13 28 3	2 42 13	77 36 11
Goodeebundah droog, pagoda	Mysoor. 13 40 34	2 33 4	77 45 26
Baggapilly N. E. angle of the Fort,	Mysoor. 13 47 13	2 27 14	77 51 16
Koadicondah droog, remark. stone,	Ced. Districts. 13 49 54	2 28 25	77 50 5
*Yerracondah,	Mysoor. 13 55 2	2 36 5	77 42 25
*Bomaundrum,	Mysoor. 13 59 44	2 46 30	77 32 0
*Paughor,	Mysoor. 14 6 23	2 38 31	77 19 59
*Ooracundah,	Ced. Districts. 14 15 51	2 38 44	77 39 46
Durmavaram, great building,	Ced. Districts. 14 24 35	2 31 49	77 46 41
Kannaganpilly, hill pagoda	Ced. Districts. 14 26 52	2 44 8	77 24 22
*Gondapilly hill,	Ced. Districts. 14 31 57	2 50 58	77 27 32
*Davurcondah,	Ced. Districts. 14 40 37	2 36 15	77 42 15
Anantapoor Fort,	Ced. Districts. 14 40 58	2 38 39	77 39 51
*Onderpeelroog,	Ced. Districts. 14 49 56	2 54 29	77 24 1
*Paumly hill,	Ced. Districts. 14 57 53	2 40 18	77 38 14
*South end of the base,	Ced. Districts. 15 0 58	2 36 25	77 42 5
Wudjar Carroor,	Ced. Districts. 15 1 45	2 32 5	77 26 25
*Boglemauricondah,	Ced. Districts. 15 4 56	2 45 6	77 33 24
*North end of the base,	Ced. Districts. 15 5 53	2 38 43	77 39 47
*Nanthabad,	Ced. Districts. 15 6 0	2 38 45	77 39 44
*Konakondilo hill,	Ced. Districts. 15 6 43	2 53 2	77 25 28
*Goaty droog, flag staff	Ced. Districts. 15 6 53	2 36 8	77 42 23
*Gundaculgoode, pagoda	Ced. Districts. 15 7 23	3 0 48	77 17 42
*Solacecondah,	Ced. Districts. 15 10 46	2 44 13	77 34 17
Mokay high cavalier,	Ced. Districts. 15 14 5	3 11 36	77 6 54
*Paopilly droog platform,	Ced. Districts. 15 14 8	2 30 38	77 47 52
Muddaherry, pagoda	Ced. Districts. 15 15 7	2 50 15	77 28 15
*Goodathoor,	Ced. Districts. 15 18 54	3 15 43	77 2 47
*Koolcondah,	Ced. Districts. 15 19 24	2 38 37	77 39 53
*Koolcum, (turret)	Ced. Districts. 15 21 77	3 11 41	77 6 49
*Sennycondah, pillar	Ced. Districts. 15 22 3	2 23 20	77 45 10
*Pitirondah,	Ced. Districts. 15 23 41	2 44 59	77 33 51
*Arrakeryabatta,	Ced. Districts. 15 24 38	3 3 52	77 14 32

MEASUREMENT OF AN ARC

NAMES OF PLACES.	Countries and Provinces.	Latitudes.	Longitudes from.	
			Madras obser.	Greenwich.
Naraniky droog, turret	Ced. Districts.	15 28 14	3 5 43 W	77 12 47 E.
• Poolycondah,	Ced. Districts.	15 28 16	2 30 17	77 30 13
• Holeigoondah,	Ced. Districts.	15 30 6	3 12 51	77 5 39
• Davuncondah,	Ced. Districts.	15 32 8	2 42 6	77 36 24
Kotacul hill,	Ced. Districts.	15 34 11	2 56 32	77 21 58
Turnacul hill,	Ced. Districts.	15 38 25	2 43 27	77 35 3
• Adonidroog, building	Ced. Districts.	15 38 53	2 58 30	77 20 0
• Goodicul betta,	Ced. Districts.	15 44 44	2 47 20	77 31 1
Buddah Toomul, pagoda	Ced. Districts.	15 45 54	2 59 31	77 18 59
• Jaggernaut,	Kurnool.	15 45 58	2 13 14	78 5 16
Chinna Toomul, turret on hill	Ced. Districts.	15 47 30	2 56 41	77 21 49
• Kaumingutt,	Ced. Districts.	15 48 42	2 58 21	77 20 9
• Kerraie Bellagul,	Ced. Districts.	15 49 50	2 34 14	77 44 16
Kurnool Fort, Leul Battery	Kurnool.	15 49 58	2 12 10	78 6 20
Koangy hill,	Ced. Districts.	15 51 11	3 0 36	77 17 54
• Bader Bellagol,	Ced. Districts.	15 52 24	2 57 17	77 21 13
Rajavelly, pagoda	Doab.	15 52 58	2 26 27	77 51 53
Nauguldinny, pagoda	Ced. Districts.	15 54 59	2 41 6	77 37 24
Maudersam,	Ced. Districts.	15 57 29	2 58 10	77 20 20
Koodally, Sungum, pagoda	Kurnool.	15 57 56	3 0 11	78 18 19
Toonga Buddha, turret	Doab.	15 58 26	2 57 54	77 20 36
Tunnacul hill, pagoda	Doab.	15 58 34	2 31 3	77 47 37
Gutr Bichallae,	Doab.	15 59 27	2 56 43	77 21 47
Moorycondah, N. E. angle	Kurnool.	16 0 42	1 59 33	78 18 57
Peddacoorra hill,	Kurnool.	16 1 6	1 46 56	78 31 34
Pauktoor Fort, N. W. angle	Doab.	16 1 23	2 11 41	78 6 49
Pauktoor Redgah,	Doab.	16 1 43	2 12 4	78 6 26
Marra Moonigalla,	Doab.	16 2 0	2 12 42	78 5 48
• Yellacondah,	Nizam.	16 5 0	2 9 37	78 8 53
• Mallisbad,	Nizam.	16 5 0	2 9 37	77 24 24
Annapapooram hill, pagoda	Doab.	16 8 15	2 54 6	77 54 16
Rachoor droog, building	Doab.	16 11 54	2 23 14	77 24 20
Yatuncondah,	Doab.	16 12 1	2 54 10	77 24 20
• Darroor hill,	Doab.	16 13 37	1 58 29	78 30 1
• Chaikapeor hill,	Nizam.	16 13 42	2 36 36	77 42 54
Geddawal pagoda	Doab.	16 13 49	2 19 16	77 59 14
Paungul droog,	Doab.	16 14 16	2 27 10	77 51 20
Marchade Fort,	Doab.	16 14 59	2 7 17	78 11 13
Chanderragudda droog pagoda	Doab.	16 16 33	2 57 6	77 21 24
Narrawah Mosque,	Doab.	16 16 33	2 57 6	77 21 24
Balchacker peak,	Doab.	16 23 21	2 32 20	77 43 47
Garromurtee,	Nizam.	16 26 14	2 34 43	77 43 47
Kotapilly hill,	Nizam.	16 40 57	2 50 12	77 19 18
Muckul-Redgah,	Nizam.	16 27 5	2 24 42	77 53 48
Muckul, pagoda	Nizam.	16 28 27	2 52 14	77 26 16
Kuddasoor Mosque,	Nizam.	16 29 54	2 45 10	77 33 14
Ghumpoora droog,	Nizam.	16 29 59	2 44 10	77 34 20
Outkoor Fort, cavalier	Nizam.	16 31 6	2 55 23	77 23 7
• Inpahgutt,	Nizam.	16 33 40	2 11 49	78 6 41
Kollikondah droog pagoda	Nizam.	16 39 4	2 44 27	77 34 3
Yateghor droog,	Nizam.	16 42 39	2 36 9	77 42 30
Naranapettah (domb)	Nizam.	16 44 48	2 27 36	77 50 54
• Kandakeor hill,	Nizam.	16 45 56	3 6 47	77 11 48
Goodda Metticul Redgah,	Nizam.	16 46 10	2 45 34	77 32 56
• Kaunkoorter,	Nizam.	16 47 34	3 54 53	77 23 37
• Pochamshgutt,	Nizam.	16 51 37	3 52 9	77 26 31
• Kota Koddangul,	Nizam.	16 54 35	2 47 27	77 31 3
• Purgy hill,	Nizam.	16 57 41	3 19 2	77 50 28
	Nizam.	17 8 4	3 36 47	77 41 43
	Nizam.	17 12 39	3 20 49	77 57 41

NAMES OF PLACES.	Countries and Provinces.	Latitudes.	Longitudes from.	
			Madras observ.	Greenwich.
Annantagherry hill,	Nizam.	17 18 35	2 23 54 W	77 54 35 E
Yeggoo Maumdy Mosque,	Nizam.	17 24 57	2 19 30	77 59 0
Nagareddyptilly,	Nizam.	17 26 11	2 19 20	77 59 10
Topecondah hill, pagoda	Nizam.	17 30 27	2 10 6	78 8 24
* Kotamarpilly hill,	Nizam.	17 30 32	2 27 9	77 51 21
* Topecondah hill,	Nizam.	17 30 43	2 10 55	78 7 35
Nuckulgutt hill,	Nizam.	17 32 18	2 21 3	77 57 27
Rajenpott building,	Nizam.	17 37 50	2 9 56	78 8 24
Gublavaram, Fort N. W. angle,	Nizam.	17 39 21	2 23 32	77 54 58
* Goraegut hill,	Nizam.	17 39 43	2 24 57	77 53 33
* Gopenpilly, pagoda	Nizam.	17 40 37	2 43 52	77 34 38
* Sheelapilly,	Nizam.	17 46 20	2 35 9	77 43 21
* Tandamunoor,	Nizam.	17 48 38	2 17 14	78 1 16
Jogywaut hill, pagoda	Nizam.	17 50 18	2 10 36	78 7 54
Murallee, remarkable tree,	Nizam.	17 50 57	2 18 3	78 0 27
* Malliga hill,	Nizam.	17 53 15	2 38 47	77 39 43
* Paum, and, turret	Nizam.	17 54 27	2 29 16	77 49 14
Beder Mosque, high minaret,	Nizam.	17 54 57	2 43 18	77 35 12
* Doodallah,	Nizam.	17 56 17	2 22 38	77 52 52
Chilleriga Fort,	Nizam.	17 57 35	2 24 11	77 54 29
Kauramoongy Fort,	Nizam.	18 1 30	2 39 22	77 39 8
* East end of the base,	Nizam.	18 2 46	2 34 58	77 45 38
* West end of the base,	Nizam.	18 3 24	2 40 8	77 38 22
* Daumergidda,	Nizam.	18 3 24	2 35 9	77 43 21

Note.—All places marked with the asterisk (*) are great stations.



II.

On the existence of the Hindu religion in the island of Bali.

By JOHN CRAWFURD, Esq.

THE *Hindu* religion, which was at one time extensively spread throughout the oriental *Archipelago*, and constituted the belief of all the tribes which had emerged from barbarism, or made any progress in social order, now exists only on the island of *Bali*, as the predominant religion.

THAT the *Hindu* religion still prevailed on *Bali* is a fact which has been long known; but I am not aware that any precise information has been made public on this curious and interesting subject. I shall endeavour to supply the deficiency, as well as my own narrow experience and my want of previous preparation for so difficult a task will enable me. The details which I am about to lay before the *Asiatic Society* are chiefly the results of my own enquiries on the island; and were supplied to me through the liberality of the elder prince of *Bléling*, who omitted no opportunity of gratifying my curiosity. He caused some of the most intelligent *Brahmons* to be summoned to supply me with the information I required; and with great cheerfulness and good humour supplied himself the place of an interpreter, for

which a respectable acquaintance with the *Malay* language rendered him perfectly competent. To the honor of all the parties concerned, I must observe, that I met with the most perfect candour and openness, without the least impatience or reserve; on the contrary, an anxious desire to gratify my curiosity; and even a satisfaction displayed at the interest apparently taken in what so nearly concerned them. Religious intolerance, indeed, is a vice far removed from the dispositions of the inhabitants of all these islands, whether *Mahomedan* or *Hindu*.

WHEN interrogated respecting their religion, the natives of *Bali* say, that they are of the religion of *SIVA*, (*Agama Siva*), or of the religion of *BUDDHA*, (*Agama Buddha*); but as almost all knowledge of their religion is confined to its ministers, whose opinions and doctrines the people supinely subscribe to, it is usual to say "the religion of the *Brahmans* of *SIVA*," and "the religion of the *Brahmans* of *BUDDHA*," instead of more general appellations.

It is of the *Hinduism* of the sect of *SIVA* only, that I can furnish any detailed information. The *Buddhists* are few in number. In the territories of the family of *Karang-assam*, constituting perhaps not less than one half of the island, there were but three small districts chiefly occupied by the worshippers of *BUDDHA* and these were distant from the part of the island which I visited. The name of one of these districts is worth mentioning, for the inference which may be drawn from it. It is called *Desa Buddha Kling*, which means the country of the *Buddhists* of *Kalinga*.

THE followers of *SIVA* spoke of these of *BUDDHA* more with contempt than hatred or rancour—the last, indeed, are feelings not likely to be entertained by any people for a fallen sect; in which light the *Buddhists* were evidently looked upon. The *Brahmans* in their conversa-

sion often let fall expressions, which shewed that they entertained no respect whatever for the followers of the opposite worship. The sect of SIVA may indeed be denominated the national religion. It is the religion of nine-tenths of the people, of every sovereign on the island, and of every man in power.

THE followers of SIVA on *Bali* are as in western *India* divided into four great classes or casts, viz. a priesthood, a soldiery, a mercantile class, and a servile class, respectively thus denominated; *Brahmana*, *Satriya*, *Wisiya* and *Sudra*. Making due allowance for the imperfection of the alphabets in use among the tribes of the oriental islands, I believe these terms will not be found to differ much from the original orthography; an observation which as far as I can judge, applies to the numerous class of words introduced from the *Sanskrit*. The following origin of the casts was distinctly stated by the *Brahmans*. "The god BRAHMA produced the *Brahmana* from his mouth, which imports wisdom; the *Satriya* from his chest, which imports strength and government; the *Wisiya* from the abdomen, which implies that it is his business to furnish subsistence for the society; and the *Sudra* from the feet, which implies that he is destined to obedience and servitude." The *Brahmans* made this statement without my having put any question that could lead to it; for which reason it is that I repeat what to the *Hindu* scholar must have the appearance of mere common place. The institution of the casts is termed by the *Balinefe*, *Chator-jalma*.

THE *Brahmans* are held in high respect; they will not condescend to act with any inferior class. It is held unworthy of a *Brahman* to humble himself before any individual; and he will hardly deign to make a common obeisance even to his prince. To sit on the ground is derogatory to his rank. To supercede the necessity of his doing so, I observed that at *Belling* in the apartment where the *Raja* received us, there was constructed a permanent seat well raised

from the ground ; on which the *Brahmans* ranged themselves. In the audience chamber of every Raja I was given to understand that there was a similar structure. The person of a *Brahman* is held inviolable ; and hardly any circumstance of aggression on his part will warrant taking his life.

THE common classes cut the hair short in the same way that the *Siamese* do. The *Brahmans* alone wear it long, tying it as the *Hindus* of western *India* do, in a knot behind the head. From this circumstance it was no difficult matter to distinguish them. In a superior regularity of features, and the absence of the flat and often unmeaning lines of the *Malay* visage, I imagined, with others of my countrymen, that their *Indian* origin, could easily be traced. This will be thought the less improbable when it is recollected that the present generation is but the tenth removed from the first stock that settled on the island. The superior classes may take concubines from the inferior : but the opposite practice is strictly interdicted. The offspring of such unions, as in continental *India*, forms a variety of new casts. A legal marriage, however, can be contracted only between persons of equal rank, so that the four great classes are in this manner preserved distinct.

AMONG the *Hindus* of *Bali* as well as in *India*, there exists a class of outcasts called as there *Chandāla*. These are held impure, and being excluded from associating with their fellow subjects, occupy the outskirts of the village. Potters, dyers, dealers in leather, distillers, and retailers of ardent spirits, are of this order.

HITHERTO I have described practices and institutions nearly parallel with those of *India* ; but there are others, to judge from which, the natives of *Bali* would hardly deserve the name of *Hindus*, in our appreciation of the customs and habits, which ought to be ascribed to the latter.

THE singular prejudices of the *Hindus* of Continental *India* on the subject of food, are either qualified in practice; or altogether neglected by those of *Bali*. The lower classes are by no means punctilious on the subject of diet; and the *Brahmans* who alone attend to distinctions of this kind, respect them with such modifications, as render their observances very wide of the *Indian* practice, as far as my limited acquaintance with both will enable me to judge.

THE *Balinefe* venerate the cow : but they assign as the reason for paying no peculiar honors to the common breed found on their own island, that it is not the one which their religion commands them to respect. The breed of oxen found on *Bali* is of the wild species, usually called *Benteng* by the natives of these islands. It is of a remarkably large size, and fit for any purpose of agriculture, but wants the hump which characterizes the *Indian* cow ; and which would seem necessary to entitle the animal to sanctity. On *Java*, I have seen many images of the *Bull Nandi*, the vehicle of MAHADEVVA, with an enormous hump evidently showing that the ordinary cattle of these countries did not afford the models from which such sculptures were made. The Raja of *Blelling* expressed a great desire to have one of the *Indian* breed, and wrote me to this effect on my return to *Java*. I had the satisfaction to procure a white bull and cow of the *Gujrat* breed, which were sent to *Bali*, and reached the Raja in safety.

THE ordinary ox of *Bali* is decidedly held in no respect ; for the inferior classes eat beef without scruple. The Raja supplied our troops with abundance of cow beef in preference to that of the buffalo, which is more esteemed among the *Balinefe*. The cattle were slaughtered on the beach within a few yards of the house where the Raja resided ; and this without offering violence to his own prejudices, or those of any class of his subjects.

THE *Brahmans* indeed abstain from eating beef and every species of animal food whatever. Their diet is purely vegetable: they even sometimes go so far as to refrain from eating rice or other farinaceous grain, confining their diet to roots and fruits. Neither milk nor any preparation from it, is used as food. This is however easily explained. The cattle of the oriental islands yield too scanty and precarious a supply to constitute an article of food. The *Brahmans* of *Bali* dwelt upon this circumstance, and said that their books recommended to them the milk of the cow, and a certain oily preparation from it as the most excellent of all diet: but that it was their misfortune that the cattle of their island did not afford them the food so peculiarly prescribed to them by their religion.

IN *Bali* there are no *Fakirs*; no mendicant devotees such as overrun western *India*. Neither as far as I could discern is there any thing known of those absurd penances, and those whimsical and painful practices by which the *Ascetics* of western *India* recommend themselves to distinction. The austerities of a *Brahmana* or *Pandita* on *Bali* consist of exercises of self-denial; such as abstinence from certain descriptions of food; exclusion from the society of mankind, and retirement to caves and forests. Celibacy is occasionally but rarely in the list of meritorious austerities. The three inferior classes among the *Balinefe* seemed to me to eat indiscriminately of every species of animal food, commonly deemed edible; among those, pork is evidently the favorite food. We saw great numbers of hogs of an excellent kind which seemed to be taken great care of. They constitute indeed the principal animal food of the people. At an entertainment given to the officers of the expedition by the *aja*, Rand at which he himself presided, pork dressed in a great variety of forms, made up the largest portion of the feast. The *Brahmans* alone refuse to eat with the inferior classes. At this feast

the Raja drank tea prepared and handed to him by his attendants, who were generally *Sudras* : he even went further, and did not scruple to receive the same beverage handed to him by a *Chinese*. An *European* long accustomed to the unforgivable prejudices of western *India*, on a subject in itself indifferent, will be agreeably surprised to find an almost total absence of all prejudices on this point in the population of the oriental islands. On *Bali* one might see a *Hindu*, a *Chinese*, a *Mahomedan*, and a *Christian*, sit at the same board and partake with little exception of the same fare:

THE *Buddhists*, from the account I received of them from the *Saivas*, are still less scrupulous in the matter of diet than the latter, who stated of them as a matter of reproach, that they did not hesitate to eat carrion and the flesh of dogs.

NEITHER the *Brahmans*, nor the other twice-born classes of *Bali* wear the thread, which is their usual badge in *India* ; nor did I observe the use of any sectarian mark whatever. The want of the latter may be easily accounted for ; for where nearly all are of the same sect, distinction becomes superfluous. The absence of the thread is certainly singular, and calculated to excite suspicion respecting the purity of their extraction. The first settlers necessitated to intermarry with the natives of the country, might still regard the injunctions of religion so far, as to deny to their contaminated posterity, the use of the sacred badge of their order.

A *BRAHMAN* of *Benares*, one of our sepoy's was introduced into the presence of the Raja. He acknowledged that the *Balinese* were degenerated *Hindus* ; but added rather vaguely that all the rest of the world but his own countrymen were so too. I need hardly observe that he and my *Bali* friends were mutually unintelligible to each other. I

pointed out to the latter the sacerdotal cord which he wore: but the nature of it was altogether incomprehensible to them.

Of all the customs which certify the essential *Hinduism* of *Bali*, there is none of so decided and unequivocal a character, as the sacrifice of the woman on the funeral pile of her lord. The following is a short account of the ceremony as practised on *Bali*. When a wife offers herself the sacrifice is termed *Satya*; if it be a concubine, slave, or other domestic, it is called *Bela*. A woman of any cast may sacrifice herself in this manner; but it is most frequent with the *Satriya* and *Wishya*. It very seldom happens that a woman of the servile class thus sacrifices herself; and what is still more extraordinary a woman of the sacerdotal order never does.

IN the vicinity of every town or large village, a place is set aside for this solemnity. It is the same where the common dead are burnt. On our march to the palace of the Raja, which is two miles from the shore, we saw a place of this kind where many victims had perished. In a pit which was there, there were still some ashes, the relics of the last sacrifice. The Raja informed me that Captain SAYBR of the royal navy, and some of his officers were present three years ago, when two young females sacrificed themselves at this very place. In the manner of performing the ceremony, I could not find that there was any thing which differed from the practice in the southern parts of *India*.

PERHAPS the most remarkable circumstance, connected with these sacrifices, is the great number of women who on particular occasions offer themselves. The Raja stated that when his father's body was burnt, the incredible number of 74 women sacrificed themselves with it. I know from the authority of persons who were present, that 20

women sacrificed themselves last year on the funeral pile of **WYAHANG JALANTEG**, one of the sovereigns of *Lombok*.*

THE Raja of *Belling* informed me, that there was more need to restrain than encourage the women on such occasions; and the *Mahomedans* of *Bali*, a less suspicious source of information on such a subject, declared that they never knew any instance of force or overpersuasion on such occasions. An instance of humanity and reason it may be presumed not very frequent, is well worth recording. **BAGUS JALANTEG**, a prince of *Karang-assam* on *Bali*, who died but a few months ago, directed on his death-bed, that neither his wives nor his domestics should sacrifice themselves on his funeral pile. As the bodies of the dead are preserved for a great length of time after death, it seems reasonable to suppose that grief can have little share in the motives which induce the women to determine upon these sacrifices. The meritoriousness of the sacrifice; the honor it confers, and the rewards and distinctions which are thought to await the victims in a future state of existence, I was assured by the *Balinefe*, were the only motives which excited the women to destroy themselves on this occasions. The Raja discoursed with me freely on the subject, and seemed to smile at the simplicity of the poor women; though I will not pretend to affirm with how much sincerity.

THE *Hindus* of *Bali* like those of *India* burn the bodies of their dead. In the treatment observed in other respects, the only circumstance which seems to differ from the practice of the *Hindus*, is the long period which it is customary to preserve the body previous to burning it. This is always in proportion to the rank of the deceased. The bodies of persons of the lowest order, are usually preserved for some weeks; and those of persons of rank often for a period exceeding a

* *Lombok*, the principal population of which is *Mahomedan*, was conquered about 50 years ago by a prince of *Bali*; and is still in subjection to the *Balinefe*.

year, sometimes near two. A fortunate day must be fixed upon by the *Brahmans* before the body can be consumed. During this time it is embalmed, and kept in apartments constructed for the purpose. A relation of the raja died some months before our arrival on *Bali*; and his body had then not been consumed. My curiosity was excited respecting it, as four women had given out their intention of burning themselves with it. I therefore interrogated the ambassadors, who came to *Java* four months thereafter, respecting it; and found that it had not yet been burnt, the *Brahmans* not having been able to determine on a fortunate hour for this important purpose.

THE *Balinese* esteem the burning of the dead body, a sacrifice to BRAHMÁ, whose emblem they say that element is, agreeably to which BRAHMÁ in their language and in that of *Java*, has become an appellation for fire.*

How the *Buddhists* of *Bali* treat the dead, I have not been able to learn. When *Hinduism* prevailed on *Java*, a sect on that island exposed the bodies of the dead to the open air, as is now done by the inhabitants of *Tibet* and parts of *Tartary*, and by the *Persian* worshippers of fire. This mode of treating the dead was termed *Setra*; and considered in the light of an oblation to the deity of the Sun (SÚRYA). Gold trinkets and beads are now and then found on *Java*, and said to have been the ornaments worn by the dead on such occasions. It is probable that the sect which treated the dead in this manner were *Buddhists*. The *Brahmans* of *Bali* do not perform the ordinary rites of religion in the temples. This is left to persons of inferior rank generally *Wísíyas* or *Sudras*, who are termed *Mamamanku* or guardians of those temples,

* Proper names in *Sanskrit*, as far as I can judge, are often used as appellatives in the languages of these islands. Thus, *Brahma* is fire; *Cáli* a river; *Gangá* water; and *Maruta* and *Pavana*, the wind.

The *Brahmans* even went the length of asserting that they paid adoration to no idol whatever, a singular circumstance certainly if true. My own want of sufficient experience will not allow me to decide upon the accuracy of this statement. I must, however observe, that I was a good deal surprised not to meet on that part of *Bali*, which we visited, any images of *Hindu* worship, such as I had been accustomed to see in great numbers on *Java*. I have reason to believe, notwithstanding the strong assertions of the *Brahmans*, that *Hindu* temples really exist in the interior of the island, though they be not common.

THE *Brahmans* are intrusted with the whole of the administration of justice, civil, criminal and ecclesiastic. Contrary to the practice of *India*, which places the magistracy in the hands of the military class, it is here the exclusive province of the priesthood, who are possibly from the possession of such valuable temporal authority, induced to leave the common ritual of religion to their inferiors.

IN every village there is one or more places of worship. I visited two of these rude temples, which in the language are denominated *Sanga*. They consisted of a square enclosure, the wall of mud, without any other covering than what the shade of an *Indian* fig tree afforded. Upon entering we saw nothing but a few wooden presses of the rudest construction, containing some cups with oil and wicks prepared to be lighted up at night. A *Sudra* entered one of these temples with us, who seemed very anxious to satisfy our curiosity as far as lay in his power. He approached the wooden presses with great reverence, prostrating himself before them; and muttered some prayer which we could not understand. I asked him through an interpreter, to whom he paid his adorations; and he said to the great god of the ocean (DEVA AGUN SÁGARA.) The temple was within a few yards of

the sea, and dedicated to the *tutelary* god of that element.*

THE vulgar worship of the people differs widely from the religion of the *Brahmans*. I conversed with the latter on this subject, who seemed to look down on the vulgar superstition with much contempt. With the populace every spot is supposed to have its guardian deity, to whom a temple is raised. He ranks according to the extent or importance of the place he protects. Every nation on *Bali* has its peculiar *tutelary* god; so has every village. The mountains, forests, and rivers are in the same way imagined to have their respective guardians. It is to these that the gross worship of the common people is chiefly addressed, while the *Brahmans* and those instructed by them, worship the gods of the *Hindu* Pantheon.

AMONG these, MAHADEVA or SIVA is chiefly invoked. The *Balinefe* call him most frequently PRAMA SIVA "The Lord SIVA"; but he is known to them by most of the many names and epithets bestowed on him in the *Hindu* mythology. He is the same deity so familiar to the converted natives of these islands under the title of *Bataragura*. They paint him as an angry and powerful tyrant; in this respect agreeing not less with his character of destroyer in the *Hindu Triad*, than with the attributes of the chief deity of a barbarous people ever mischievous and malignant. On *Java* where the *Hinduism* which prevailed was, as now on *Bali*, of the sect of SIVA and of the heresey of BUDDHA, a great variety of images of the peculiar objects of the worship of these two sects are to be met with, while one seldom sees any relics of the images more immediately connected with the worship of VISHNU. The *Balinefe* have two great religious festivals, each of which occurs twice a year, the one succeeding the other at an interval of ten days. The first in point of

* Within 20 yards of the temple, there was a cock-pit, in which there were full 100 cocks ready trained. The *Balinefe* are great cock fighters.

time is *Gahunan* and is of five days' duration; the second is termed *Kuninan*, and is of three days' duration. These festivals take place in *December* and *June*, the first being the time in which the great rice cultivation commences; and the second, that in which the harvest is reaped; in short the spring and harvest of these southern latitudes. They answer I may presume to the festival of the *Hôli*, and that in honour of *DURGÂ* in *India*,

THESE festivals are dedicated to rejoicing, festivity, and the worship of the gods, not deemed incompatible with each other. All serious occupation is interrupted; even war at all other times carried on with the relentless ferocity common to *Barbarians*, is deemed unlawful during the celebration of these festivals,

• WHATEVER be the religion of the tribes of the oriental islands, one general observation applies to all, that sentiments connected with it make no deep or permanent impression upon them. The prejudices of the *East-insular Hindus* are neither exclusive nor unsocial; nor are their institutions marked by that character of permanency and immutability which we ascribe to the native institutions of *India*; and *Mahomedanism*, as it is practised here, is nearly stripped of its zeal and intolerance.* Considerable experience of the *Javanese* in particular has fully convinced me that they regard the precepts of the *Koran*, only when perfectly convenient to them. I do not apply this observation particularly to the common people, who like those of other countries, often want time and opportunity to give their attention to such subject; but to the middling and better classes of society, who enjoy the requisite leisure; and who are not destitute of the intelligence or acquirements that might be supposed necessary to a con-

* The maritime and commercial tribes, such as some of the *Malays*, and the principal population of *Celebes*, are stricter *Mahomedans* than those of whom I have had most experience. A longer and more frequent intercourse with foreign *Mahomedans* has made them so.

consideration of such subjects. Among these there is not an example, one in a thousand, who abstain from the open use of wine; and in the native courts of justice the interest of money is sued for as openly and with as little scruple, as in the most commercial society in *Europe*.

THESE people are at the same time to a wonderful degree simple and credulous. It is necessary to know them, to be able to understand, with what facility they sometimes lend their belief, to the most marvellous and improbable fictions; more particularly if recommended through the medium of religion.

THIS character renders the *Javaneſe* the perpetual victims of delusion and imposture. No great plant strikes a deep or firm root in such land, which is the natural soil of the perishable weeds of ephemeral and puerile credulity. Last year it was almost as if by accident discovered, that a beautiful road, more than fifty miles in extent, had been made in a very sequestered part of the island, and in the territories of the native princes. The population of whole districts was employed in making it: but for what purpose no one could ever distinctly tell: Some enthusiast it was said had dreamt or prophesied, that a certain holy person was to make his appearance in a certain day and hour on the summit of a high mountain,* from which he would descend into the plain. A road would therefore be necessary for his accommodation; and each man instigated his neighbour to the pious undertaking. Five or six thousand persons were occasionally at work upon it; and the road was nearly completed in a few months. The facility with which the people were dissuaded from going on with the work when their useless toil was discovered, is not the least remarkable circum-

* One of these, called the brothers by mariners; perhaps, the most lofty in the island.

fiance connected with this strange story. Were this the place, many other curious examples, in illustration of this character might be adduced, and this is the result of our own short experience of these people. The natives of *Bali*, though I am less acquainted with them, I can venture to say partake much of the same disposition. It may be asked then, how it has come to pass, that, while surrounded by *Mahomedan* tribes, they have resisted the introduction of the *Mahomedan* religion, so successfully and easily propagated among the great population of *Java*.* This, I imagine, is to be ascribed greatly to the many refugees from the last island, who took shelter there on the establishment of the *Mahomedan* religion, and to the disgust naturally incident to an unsuccessful attempt on the national religion, which is known to have been made about the period of the conversion of the surrounding tribes. But perhaps, above all these causes, it may be ascribed to the powerful opposition which it is reasonable to conclude the intelligence, art, and experience of the colony of *Brahmans*, then so recently arrived from India, would make to the intrigues of the *Mahomedan* missionaries.† Even at present the *Balinese* are more pertinacious, and guarded on such points than I could have expected to find them, judging only by experience of their neighbours.

THE elder Raja of *Belling*, whom I have so often mentioned, having requested me by letter to send him some *Javanese* books; I transmitted among others a *Mahomedan* theological treatise, translated from the *Arabic*, called "the history of all the prophets." He returned it to me by the first opportunity with the following civil and cautious, but very intelligible reply. "The subject of the book which my friend has sent me," says the Raja, "is of a very *weighty* nature. I even fear to

* The population of *Java* said to exceed four millions, constitutes probably the most numerous native State that ever existed in the southern hemisphere. Four-fifths of these speak the same language.

† *Bali* means to return, to fall back; a name given to the island, it is said, by the *Mahomedan* zealots, who attempted its conversion; in allusion to the people having elapsed into *Paganism*, after once embracing the faith of *Mahomed*.

keep such a performance in my possession; and trust therefore he will not be displeased that I return it."

A FEW years ago a prince of the *Karang-assam* family,* who are sovereigns of *Lombok*, having visited the neighbouring island of *Sumbawa*, the principal population of which is *Mahomedan*; was circumvented by the art of some *Mahomedan* priests, and became a convert to their religion. KETUT KARANG ASSAM, his sovereign and relative, highly incensed at his apostacy, immediately withdrew from him his support, and even forbid him his country. The unfortunate prince in consequence wandered about for many years a wretched outcast; and at last perished by shipwreck on the coast of *Ceylon*, on his return from a pilgrimage to *Mecca*. The *Mahomedans* look upon him as a martyr, and his story is a subject of frequent conversation with them.

THE *Balinefe* however carry their jealousy no farther than seems reasonably necessary to their own security, against the attempts of a religion decidedly hostile to their own. Both the *Mahomedans* and *Chinese* enjoy the most undisturbed exercise of their respective worships; and the same indulgence would be extended no doubt to any other peaceable sect. The *Mahomedans*, though excluded from settling in the interior, or exercising any office directly connected with the details of domestic policy, are admitted to employments of trust and emolument about the persons of the princes. The confidential minister of the Raja of *Blelling*, I found was of that persuasion. Some of the *Mahomedans* themselves gave me to understand, that the protection of some of the native princes was carried to a still greater length, some going so far as to insist with their *Mahomedan* subjects upon a more punctual performance of the duties of their religion, than was suited to the lukewarm devotion of many of them.

* The princes of the family, but they alone, of the sovereigns of *Bali* and *Lombok*, are of the *Wijaya* or mercantile class; the rest uniformly of the *Satriya* tribe.

One of the Rajas of *Lombok*, whom I have already mentioned, a venerable old man of 80, who is now on the throne, is distinguished for his attention to this singular kind of discipline, so entirely however is the spirit so often ascribed to *Polytheism*.

THE learning of the *Balinefe* is contained in a dead language, called *Kawi*. The *Kawi* bears the same relation to the vulgar dialects of the *Archipelago*, that the *Sanscrit* does to the *Pracrit* dialects of *Hindustan*; or as the *Pali* does to the languages of the further *Peninsula of India*. It is the language of learning, of religion, and of the laws.

THE *Kawi* may be written either in the modern character of *Bali* and *Java*, which are the same (see note A); or in a more ancient and perfect one, now nearly out of use, and also common to both. The modern alphabet contains 20 consonants and five vowel sounds; but has no characters for the initial and medial vowels. The ancient alphabet has the same number of consonants and vowels; two diphthong sounds with characters for the medial and initial vowels. Both are formed on the principles of the *Dewa Nagari* alphabets, and the ancient alphabet in particular bears it a very close resemblance. The *Kawi* in point of construction, partakes of that singular degree of simplicity, which is so universal a character of the languages of this part of the world. It differs from most of these in a frequent use of the passive signification of verbs, amounting indeed to a sort of exclusion of their active ones: a want of a pronoun of the third person, and in having the adjective in position placed before the noun.

Is the *Kawi* the original language of some nation of the continent of *India* imported by the first adventurers, or is it rather a language gradually formed by ingrafting upon the meagre dialect of the aboriginal inhabitants of these countries, a large portion of the language, which contained the religious institutions and arts, which the *Indian*

adventurers introduced among the barbarous and savage tribes of the oriental islands (see note E.)

WITH a thorough conviction of my own incompetence to decide on this question, I have endeavoured to collect the materials to enable the oriental scholar to do so, and have for this purpose appended to my essay a short vocabulary of *Kawi* words, and an extract from the *Kawi Mahabharat*, with an *English* version made through the medium of the common *Javanese* language. The translation is I hope as faithful as can be expected under such circumstances. (See Note E.)

ALL *Kawi* composition is in regular measured verse,* of which there are twelve radical stanzas, from which a variety of others may be formed, according to established rules of prosody. These rules are, I imagine, borrowed from those in use in *India*. To enable the *Sanscrit* scholar to judge, I specify the names of the 12 radical stanzas which are as follow: *Sardula-wikundita*, *Jaya-dita*, *Wahirat*, *Basanta-tilata*, *Wansa-patra*, *Srakdara*, *Sakurine*, *Swandana*, *Champakamalya*, *Prawiratalita*, *Danda*, and *Katri-padma*.†

THE most popular and esteemed work in *Kawi* is the ‡ *Brata-yuda* or holy war, which I imagine is the great *Indian* poem the *Mahabharat*, or rather a *paraphrase* of it. The *Javanese* imagine it to be an original work, and do not scruple to point out on *Java* the site of || *Astina* and the various scenes of the wars of the *Mahabharat*. The *Brata-yuda* was composed (I

* This confirms the etymological affinity between the word *Kawi*, and the *Sanscrit* terms *Cawi* a poet, and *Cāwya* poetical composition.—Note by the Secretary.

† Of the forms here enumerated eight are decidedly *Sanscrit*, viz. *Sa'rdula wikundita*, *Vasanta tilata*, *Wansa-patra*, *Sragdara*, *Sichūrinā*, *Champaca mala*, *Prawaralata*, and *Dand'a*; (see the table annexed to Mr. COLLEBROOK's essay on *Sanscrit* and *Pracrit* Poetry, A. R. vol. 10, p. 468); the remaining four have every appearance of being *Sanscrit* terms, though the change they may have undergone both in their pronunciation, and in the written expression of the sounds, makes it difficult to verify them.—*Ditto*.

‡ Probably, a corruption of *Bha'rata*, the family of BHARATA, amongst whose descendants the war occurs, and *yudha* war.—*Ditto*.

|| *Hosinapur* ancient *Delhi*, or a city about 50 miles N. E. of the modern city of *Delhi*; the capital of *Hydrabad*.—*Ditto*.

should rather say translated or *paraphrased*) in the *Javanese* year 1117, by a *Brahman* of *Java*, called PUSEDDAH. This date is invariably prefixed to every copy of the work. The sacred and mystical syllable *Om* or *On*, as the *Javanese* pronounce it, is also not unfrequently prefixed, and I think is a certificate of the genuine *Hinduism* of the poem. The language of the *Brata-yuda* is much more modern than that of several other works in *Kawi*.

IN *Kawi* there is a version of the RĀMĀYANA, identified with the celebrated poem of VĀLMĪKI, by a precise similarity of title, and (as far as my limited means of informing myself will enable me to judge) of style and subject. The language is more obsolete and obscure than that of the *Brata-yuda*; and of the history of the composition nothing is known.

ANOTHER work in *Kawi* is termed I believe with sufficient accuracy *Niti-Sastra*. It is a treatise on ethics in a style still more antiquated and obscure than either of the two last works.

A FOURTH and fifth work are called *Vivaha* and *Arjuna-vijaya*. These are legends of ARJUN, a hero, whose name is of great renown on *Java* and *Bali*.

Of works on religion and law I can do no more than repeat the list with which the *Brahmans* of *Bali* furnished me. Prefixing to each name the word book or writing, the list is as follows:—*Agama*, *Adigama*, *Purwadigama*, *Savasa muschayagama*, *Kutara-manawa*, *Dewagama*, *Maifwari*, *Tatwa*, *Wiya-waraha*, *Dusta-kalubaya*, *Slokantaragama*, *Satmagama* and *Gamiyagamana*.*

* Most of these works, as well as those mentioned above, are manifestly of *Hindu* origin; the term *Agama* which enters into the composition of most of the works here specified is a generic term in *Sanskrit* for any composition treating of those sciences which are considered by the *Hindus* as sacred.—Note by the Secretary.

THE *Brahmans* of *Bali* complained of the loss of some works of importance connected with their religion, and made anxious enquiry respecting their existence in *India*. I had not learning enough to give them a satisfactory reply; nor can I now even call to mind the names or titles of the works in question. The conversation unfortunately took place in a moment of haste, when it was out of my power to take notes of what passed on the subject.

I HAVE looked in vain both on *Java* and *Bali* for any vestige of the *Hindu* scriptures or *Vedas*, and though I reasonably distrust the skill with which the enquiry was pursued, I am yet strongly inclined to believe, that they have no existence; and probably never had among the *Hindus* of the oriental islands. It seems singular enough, that an orthodox sect of *Hindus*, as the worshippers of *Siva* are, should not be in possession of the sacred text. The inferior casts among the *Hindus* are by the ordinances of their religion interdicted from reading the *Vedas*. Did the first *Brahmans*, who settled in the *Archipelago*, lie from some impurity or contamination under a similar interdiction; or were they pretended *Brahmans* only, and in reality persons of inferior rank, to whom the use of the *Vedas* was unlawful? Or lastly did the first *Brahmans*, compelled by necessity to intermarry with the aboriginal inhabitants, conscientiously forbid the *Vedas* to their polluted posterity?

AMONG the writings which exist in the *Kawi*, the purest source is the numerous inscriptions on stone and copper which are found on *Java*. These are all in the ancient character. From skillful translations of these, the history of *Hinduism* in the oriental islands will receive much elucidation. It is an interesting and important fact of these inscriptions that by far the greater portion of them have well defined dates. I have perused some nearly 1,200 years old. The greater portion however, do not exceed half that antiquity; but many refer to a series of dates long antecedent to the date of the inscriptions themselves. Of the style of

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these inscriptions, I may observe, that it is mysterious and enigmatical, abounding more in exhortations to piety and observance of religious duties, than in any important matter of fact. What portion of the sciences of *India* the *Brahmans* of *Bali* are in possession of, I had no means of ascertaining with any accuracy, and had such opportunity occurred. I should have been unable to avail myself of it for want of acquaintance with the original subject. The scanty remarks however, which I have collected on this subject, I willingly submit.

THE *Indians* have taught the inhabitants of these island their decimal system of notation which is in common use on *Bali* and *Java*. Whatever progress the natives of these islands have made in astronomy, seems in a great measure also borrowed from the same source. Their year is lunar consisting of 360 days, which they divide into twelve unequal portions called* *Masa* or seasons. The length of each is as follow :

- 1st, 41 days.
- 2d, 23 ditto.
- 3d, 24 ditto.
- 4th, 24 ditto.
- 5th, 26 ditto.
- 6th, 41 ditto.
- 7th, 41 ditto.
- 8th, 26 ditto.
- 9th, 25 ditto.
- 10th, 25 ditto.
- 11th, 23 ditto.
- 12th, 41 ditto.

* In *Sanskrit* and in *Hind* denotative a month; the solar month is recognised in *Hind* computation. — *Note by the Secretary.*

It is the business of the *Brahmans* to keep this reckoning and to adjust this calculation, which is solar, to the lunar year. It is a function of practical importance as the occupations of the husbandman are directed by these meteorological subdivisions of the year. Each season is appropriated to a particular employment, which the husbandman never commences till methodically warned to it by the *Brahmans*: what the *Brahman* does on *Bali*, the *Mahomedan* priest performs on *Java*.

THE days of the week are, I may presume, evidently *Indian*, and so are the names of the signs of the zodiac: both are inserted in the catalogue* of *Kawi* words, that the *Sanscrit* scholar may be enabled to determine. Copper cups have been found in numbers on *Java* with the *Hindu* signs of the zodiac engraven upon them; and I discovered at *Talaga* in the district of *Cheribon*, a *Kawi* manuscript in the ancient character, which among many other *Hindu* figures, had the signs of the† zodiac distinctly depicted upon it.

THE *Hindus* of the oriental islands are not without some knowledge of chronology. The four fabulous eras of *Indian* chronology are known to them under the following names: *Karta-yoga*, *Treta-yoga*, *Dwapara-yoga* and *Kali-yoga*. The duration of each period is not specified; but that assigned to the whole, differs, in a most remarkable degree, from the account of the *yogas* given by the *Indian* chronolo-

* This catalogue has not been received by the Society.—*Note by the Secretary.*

† This performance appears to be an astronomical treatise. It is written with black and red ink, upon a strong paper, almost resembling parchment. The manuscript consists of several long slips of papers folded zig-zag; and each compartment forming a distinct page in the way that I have seen *Burman* and *Siamese* manuscripts written. This is the only ancient manuscript that has to my knowledge ever been discovered on *Java* by *Europeans*. Of the history of it nothing was known, nor was there any one in that part of the island who could read a syllable of it. It was not the less regarded on that account. The people of the district viewed it with superstitious veneration, and no consideration would induce them to part with it. Money and a valuable Koran were offered in vain. The chief, in whose possession it was, assured me with much simplicity, that the crops would fail, and famine and pestilence assail the land, if the holy relic quitted it.

gifts. The united amount of the four periods, counting to the commencement of the present era, is no more than 15,025 years. I literally transcribe the account of the *yogas* with which I was supplied, without pretending to offer any explanation of the singular discrepancy between it and all the *Indian* accounts, however disagreeing among themselves.

THE common eras of the east—insular *Hindus*, take their rise by their own account from the date of the first introduction of *Hinduism* among them. This event took place in *Java** 1742 years ago, and in *Bali* five years later. The *Javanese* era is called the era of AJI SAKA. This I suspect, implies a tautology, as it means no more than the era of the prince who instituted the era. The leader of the first *Indian* colony to *Java* was a *Brahman*, named TRITUSTI, who is with reason believed to be alluded to under the title of AJI SAKA; dates are sometimes written in figures, which is generally the case in the different inscriptions found on *Java*: but a practice which I believe to be *Hindu*, that of substituting written images, bearing some analogy to the number intended to be represented, is much more frequent. The whole of the numbers of a particular date are strung together into a verse, in which is generally implied some allusion to the transaction which it records. An example or two will explain this.

THE following line commemorates the building of the principal temples at *Brambanan* on *Java*:

BRAHMANA iku kanana wulan.

8

1

2

THIS means "that *Brahman* held up the moon in both hands." It means to imply that the place was built by *Brahmans*, and the mar-

* The *Javanese*, notwithstanding their conversion to *Mahomedanism*, still preserve the *Hindu* era, and never calculated by the *Hijra*.

vellous effort which one of them is described as making, probably alludes to the power and labour which the accomplishment of so great an undertaking required. Read inversely, it gives the year 1218.

SIRNA ilan kirti-nin bumi.

o o 4 1

is a line which commemorates the destruction of *Majapahit*, the last *Hindu* state of *Java*.

THE verse literally means "Lost, lost is the work of the land." Read inversely it gives the *Javanese* year 1400. The tenor of the verse indicates a feeling of regret for the loss of the city.

To what extent the *Balinese* have imitated the sculpture and architecture of the *Hindus* of western *India*. I have, as already observed, had no opportunity of ascertaining.* But many of the *English* who have visited *Java*, have had ample opportunity of appreciating the skill and extent with which the *Hindus* of that island had imitated these *Indian* arts. A view of the relics on *Java*, it may be said, has excited, though to an inferior degree, the same sentiments of surprise in an *European* which have always been felt at the contemplation of the great monuments of *Hinduism* in *Hindustan*. They display a portion of the same laborious and indefatigable perseverance which characterizes those stupendous relics of *Hindu* art, which have been so often described. (See Note c.).

IN the political institutions of the *Hindus* of the oriental islands may be traced many of those which peculiarly characterize the system of *Hindu* Government. Wherever the *Hindu* religion has made considerable progress in these islands, the hereditary government of a single individual will be invariably found established; where it has not, we see free, but savage communities; and still more frequently elective

*My respectable and amiable friend Colonel MACKENZIE has given a sketch of *Brambanan* in the *Batavian Repository*. The word in the *Javanese* language imports "the place of *Brahman*."

and turbulent monarchies: in the *Hindu* states the administration is entrusted to a minister; in the elective monarchies it is chiefly conducted by a council. With respect to the condition of landed property, I believe I may safely venture to assert, that on *Bah* in particular, it is precisely the same as it now exists in *India*, in those *Hindu* states which have least felt the influence of the *Mahomedan* principles of Government. A right of private property in the soil is recognized with a reservation to the sovereign of a portion of its produce.* Each village forms a little municipal community complete in itself, having its chief, a deputy, a village priest, &c. each entitled to some small remuneration from the funds of the village. If this were the place, these parallels might be carried a great deal further. A short enumeration of the names and titles of the officers of government, will convince us how closely the oriental islanders have imitated the *Hindu* originals. *Rajah*, a Sovereign prince; *Pateh*, a minister; *Adipati*, a title of nobility; *Noyaka*, a noble; *Mantri*, a title of nobility; *Sena-pati*, a commander in chief, &c.† These, I believe, are pure *Sanfrit* words; and the number I have little doubt could easily be increased by any one acquainted with that language.

I HAVE now to offer a few observations on the history of the introduction of *Hinduism* into the oriental islands. The information which I have been able to collect respecting this singular occurrence, will be found more precise and extensive, than might, at first view be expected, and it may seem unaccountable, that facts of such importance and so well known to the natives themselves, should be confined to them,

* The principal on which the land is assessed on *Bah* is peculiar; but wears at least the air of reason and justice, reconciling and assimilating the interests of the sovereign and subject. The *Rajah* is, by a sort of fiction, considered the proprietor of all the water of irrigation, and to him are entrusted what in these countries may strictly be termed the important functions of managing and directing it. Each proprietor pays a tax proportionate to the supply he receives; and the revenue of the prince is in the ratio of the quantity he supplies. It is his interest therefore, to keep the water courses in repair, to construct new canals, and to extend the cultivation.

† In *Sanfrit*, *Rajah* a prince, *Pati*, a master or lord, *Adipati* a governor, *Nayaka* a leader, *Mantri* a minister, *Sampati* a general.—Note by the Secretary.

when *European* influence has been established over the very people possessed of this valuable knowledge, for more than two centuries.

I MAY begin by observing, that the precept of the *Hindu* religion, which interdicts the natives of *India* from quitting their native country, and attempting voyages by sea, is no better observed than the law of *China*, which prohibits emigration. In the very country whose history we are now considering we see both every day violated. *Hindus* from the *Coromandel* coast (always the source of emigration to these islands) come every year to seek their fortune in the *Malay* countries; and I have seen a colony of these settled at *Malacca*, who have for generations preserved the features, the language and religion, of their ancestors. This is enough to set at rest the question of the practicability of *Hindu* emigration.

KLING or *Kalinga* is universally considered by the oriental islanders as the country from which the civility, laws and religion of *India* were introduced among them; and *Java* as the country which first acquired the arts of *India*, and from which they were disseminated among the surrounding tribes.* The natural advantages of *Java* would seem to have determined the *Indian* adventurers to this preference. The narrow shape renders the whole of it, unlike the other great islands, easily accessible: but above all, its preeminent fertility appears to have fixed their choice. In proof of this latter conjecture I would observe that the western portion of the island, though lying nearest the route from *India*, being in point of fertility far beneath the eastern and central parts, seems to have been entirely neglected by the *Indian* colonists. There, there is hardly a vestige of *Hinduism*, neither temple nor inscription; and the language of the *Sundas* does not like

* This opinion is predicated with much sagacity by a writer in the *Edinburgh Review*, vol. XVI., page 393.

that of the *Javanese*, abound in *Sanscrit* terms, while in arts and improvement the former are far beneath the latter.

THE first *Indian* colony which came to *Java* is said to have arrived in the first year of their present era, or 1742 years ago. The leader of this adventure was a *Brahman* of the name of TRITUSTI. The landing is said to have been effected on the south coast of the island, and the first establishment to have been made at the foot of the mountain of *Sumeru*, or *Meru*, which still preserves that name. TRITUSTI established the present era, and he is from thence more commonly known by the title of AGI SAKA, or the founder of the era. Accounts are not agreed respecting the number of this first colony; but no statement which I have heard is so exaggerated, as not to be reconcilable to probability, the highest making it to amount to no more than 190 families.

It is an important and interesting fact respecting this emigration that the persons of whom it consisted, were not all male adventurers; but that women and children were of the number. The consort of the leader, and his two sons are expressly mentioned by name, the former called BRAHMANI KALI, and the latter MANUMANSA and MANUMA DEWA.

WHAT over-ruling cause could induce a colony of *Hindus* to attempt (to them) a distant and dangerous voyage, and with their wives and families, to seek a refuge in an unknown country, seems at first a question of difficulty. Seeking a cause of sufficient magnitude for such an effect, and comparing the date of the emigration usually assigned to the persecution of the *Buddhists*, and their expulsion from western *India* by the superior influence of the *Brahmans**; I am in-

* Is not the term "religion of the *Brahmans*," opposed to that of the "religion of *Buddha*," at least a very dubious expression? Are there not *Brahmans* of both persuasions? On *Bali*, as I have already stated, the word *Brahman* is applicable alike to the priests of both sects.

clined to think that the emigrants who took refuge on *Java*, constituted a branch of the general emigration of the followers of BUDDHA, who spread their religion among the population of *Ava*, *Siam*, *Japan*, *China*, and other eastern countries.

TRADITION indeed gives no account of the particular tenets of the first adventurers to *Java*. In the course of ages perhaps no great difference remained between the two sects, except what was merely doctrinal. Under those circumstances, posterity might forget the particular tenets of the early colonists. That no hostility subsisted between the later times may be strongly presumed. I shall adduce one proof only. In the great *Buddhist* temple already described in a note, there is not a single image of the worships of SIVA or VISHNU, nor even any figure which I could identify with them; yet within a mile of it, there are two small ones evidently consecrated to the orthodox religion, as might be seen by their decorations: a fine statue of BRAHMÁ upwards of seven feet high was discovered by us near the ruins of one of them.

THE sons of TRITUSTI and their descendants, are said to have succeeded him in the government of his colony down to the first century of the *Javanese* era. In the year 417, the principal sovereign of the island claimed his descent from the first adventurer. If therefore *Buddhism* was the religion of the first settlers, it is probable it was the prevailing one down to that period.

FROM the arrival of the first settlers down to the year 350, a crowd of colonists and adventurers continued to come to *Java*, from which circumstance the inference I should draw, is that the same cause continued to impel them to emigrate, or in other words, that the persecution of the followers of BUDDHA in *India*, continued down to this period. The date of the arrival of the principal adventurers is fixed as follows:

SELA PRAWATA, in the year	-	-	-	-	100.
GOTAKA, in	-	-	-	-	200.
SUWILA, in	-	-	-	-	310.
HUTAMA, in	-	-	-	-	331.
TRISBI, and his son * DASA BAHU, in	-	-			350.

ABOUT the year 350, the emigrations seem to have become much less frequent. The animosity of religious persecution had probably now ceased.

THE connection with *India* was however by no means interrupted. Adventurers continued to arrive from time to time, and *Javanese* princes are occasionally described as visiting *Kalinga* down to the conquest of † MAJAPAHIT on the *Javanese* year 1400.

IN the year 480, a number of *Pandits* are stated to have come to the island holding doctrines unknown to those who had come before them. The chief of these was DARIYARI KUMBANA. Their opinions being obnoxious to the people, they were maltreated and expelled from different native states, till they at last found refuge with SUYUDANA, the principal sovereign of the island, who made their chief his *Guru*, implying no doubt that he had embraced his opinions. Does this circumstance mark the first arrival of the worshippers of SIVA?

A FEW years previous to the *Mahomedan* conversion of the *Javanese*, a number of *Brahmens* of the sect of SIVA, arrived on *Java*, and received protection from BRA-WIJAYA, the last sovereign of *Majapa-*

* The latter, in his capital which was called *Hoffira* after the city of the *Pandus*, was attacked by hostile chiefs from *Kalinga*, the principal of whom called himself Raja of *Salanapuri*. The *Hindus* of *Java* have acted like all other settlers in new countries, and imposed the names familiar to them in their own on their new acquisitions. There is hardly a name of celebrity in the original country of the *Hindus* which has not its parallel on *Java*. Even the princes and chiefs have assumed names celebrated in *Hindu* legends.

† *Majapahit* meaning of the place where grows the *Maja* of a bitter taste. *Maja* is the name of a fruit-bearing tree.

hit. On the overthrow of that state, they fled to *Bali* under their leader WAHU-RAHU, whose name is held in great veneration by the *Balinefe*, who consider him no less than their apostle. The present *Brahmans* of *Bali* informed me that they were the tenth in descent from WAHU-RAHU and his companions. Except this I know nothing of the particular history of the introduction of *Hinduism* into that island. The era of *Bali*, however, is said to take its rise like that of *Java* from the arrival of the first *Indian* colony. It dates five years later than the latter; a circumstance which, when, we consider the greater distance of the country, seems to give the supposition an air of probability.

THE *Indian* adventurers, who came to *Java* without uniting or combining, settled in various and distant parts of the island, where they founded independent states. The influence and power which they acquired seems not to have been gained by force or conquest, but to have been the result of art and persuasion, exercised through the medium of religion over the minds of a simple and credulous people; in a word the natural conquest which knowledge skilfully or artfully applied gains over simplicity and ignorance. That the natives were not compelled by conquest to adopt the *Hindu* religion, is, I think, fully proved by a fact generally admitted, that the *Indians* have not introduced into the languages of these islands any portion of their own vernacular dialects, while from the language of religion, literature and science, that is from the *Sanfrit*, there has been a copious influx. In the comparative ignorance of navigation, which has always characterized the *Asiatics*, it may indeed be deemed next to impossible that any *Indian* state should possess the skill or means to fit out a fleet or armament adequate to a distant voyage; or fit to accomplish the settlement or conquest of a great country. If we consider the first emigrants as persecuted refugees, we shall be still more firmly of this opinion.

THE first care of the new comers would be to acquire the language of the people, as the best means of recommending themselves and the only means of propagating their opinions. When they came to instruct their new disciples in religious duties, their instruction would be delivered in the language of the country, into which they would find it necessary to introduce such words as were necessary to explain the new ideas which they wished to communicate. In communicating a knowledge of arts and sciences, the same course would be pursued and hence the influx of a new class of ideas. From what language is it probable that the *Brahmans* would borrow such words? not, I imagine, from the vernacular dialects of their own country; but from the *Sanſcrit*, the common language of literature, of religion, and science, wherever the *Hindu* religion prevails. On this subject it is with much diffidence that I venture to dissent from the opinions of such a writer as Mr. MARSDEN. The extensive influence of the *Sanſcrit* upon the dialects of the oriental islands, he is decidedly inclined to ascribe to conquest, and long continued domination, a supposition which appears to me incompatible with the facts which we know on this subject. By forming such a conclusion, we should be compelled to believe, that the vernacular language of the supposed conquerors was pure *Sanſcrit*; an hypothesis untenable, as of the existence of a people of whom *Sanſcrit* was the living language, there remains no historical record.

CONQUEST and entire subjugation (if the invaders settled in the conquered country) has never failed to introduce a great portion of the vernacular language of the conquerors, most frequently indeed completely altering the original languages of both parties to the formation of a third.

ONE of Mr. MARSDEN's arguments is drawn from consideration of the primitive and simple character of the class of ideas, to which

Sanfrit words are often applied. Many of the inhabitants of these islands were no doubt in a barbarous state before they became acquainted with the *Hindus* of *India*, and must have wanted terms for many ideas which a farther improvement has made familiar to them. Such they necessarily borrowed from the *Sanfrit*; but the paucity, and the meagreness of the radical portion of their own languages in general, is by no means such as to convince us, that their condition in society was extremely low and degraded previous to the improvement for which they are indebted to the *Hindus*.

THE *Javaneſe*, though acquainted with the *Sanfrit* numerals, have a claſs of numerals of their own; nay, a double claſs ſuitable to the rank of the ſpeaker. With theſe they count as far as a thouſand, after which they reckon by the *Sanfrit* numerals as far as a hundred millions. The *Malay* does the ſame thing without going ſo far. This affords an example of the manner in which the vernacular languages have borrowed from the *Sanfrit*. Words, implying conſiderable abſtraction indeed are generally borrowed from the *Sanfrit*; ſo are terms of ſcience, with the language of Theology, and the names of arts, implements, and productions, in the uſe of which the inhabitants of theſe iſlands have been inſtructed by the *Hindus*. Such words as expreſs thoſe ordinary feelings and ſocial relations common to our ſpecies as abſtracted from thoſe reſulting from peculiarity of manners and cuſtoms, and from the knowledge of the arts of cultivated life, will in general be found to be expreſſed by native terms. That ſuch ideas are often expreſſed by *Sanfrit* words is fully admitted; but if I am not miſtaken, it is ſeldom that native ſynonymes, are wanting for the ſame words. In theſe languages, as in all others, a foreign term is often preferred to a native one; for which no reaſon can be assigned unleſs the whim of faſhion and the love of innovation be admitted as ſuch. Sometimes the native term becomes obſolete; and once becoming

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obsolete, it is no difficult matter to conceive, that it may occasionally be altogether forgotten. In the *Javanese* language I can safely affirm, that for all the examples given by Mr. MARSDEN, native synonymes, and generally more than one, may easily be supplied. The radical portion of the *Malay*, however, evidently shews itself the language of a people far below what the *Javanese* appear to have been previous to the *Hindu* conversion of both, if I may be allowed such an expression.

THE scanty idiom of a race of naked savages as the *Malays* most probably were, may well be supposed to have wanted such terms as Mr. MARSDEN has adduced as examples, more particularly, as some of them, such as *loyalty*, *prudence*, *time* and *cause*, evidently imply considerable efforts of abstraction, if one advert to the probable state of society in which they were ingrafted upon the first scanty idiom of the *Malays*.

ALL I intend by these observations is to point out the weakness and fallacy of any reasoning formed upon such imperfect and limited data as those with which Mr. MARSDEN was furnished; and it is far from my wish to reflect on that cautious and accurate observer, whose opinions are already entitled to the greatest attention and consideration.

CONSCIOUS of my inability to do justice to the subject, I willingly drop this disquisition, into which the nature of the subject has almost insensibly led me, and finally closing my essay, submit it to the discrimination and learning of the Asiatic Society, who, I rest fully satisfied, will do ample justice to the motives which have induced me to attempt this popular view of the state of the *Hindu* religion on *Bali*, and its first introduction into the oriental islands. (See Note D.)

Sourabaya, Island of Java.

NOTES.

A.—THE more recondite portion of *Javanese* literature is also contained in the *Kawi*, and exactly the same with the *Balinese*. *Jawa* or *Jawi*, (both are equally correct, the one belonging to the common language, the other to the language of deference and respect used by inferiors,) and *Kawi* are used by the *Javanese* as correlative terms; the one expressing the language of the learned, the other the vulgar tongue. When a work is translated from the former it is said to be made *Javanese* or (*Jawi*), hence *Jawi* comes to mean translation or explanation in general. It is exactly similar to our own expression, "to make *English* of." The *Malays*, whose literature is borrowed from the *Arabs*, but above all from the *Javanese*, use it for translation in general, without regard to its first meaning. In proof of this explanation it may be observed, that the term is only applied to the written language, the whole or almost the whole of which is mere translation. That excellent and accurate writer, Mr. MAASSEN, is much at a loss to make out the derivation of this word. I hope the account now given will appear satisfactory to the men whose acquaintance with every thing connected with these countries is far more accurate and extensive than that of any other individual.

B.—WHE I to offer an opinion respecting the history of the *Kawi*, I would say that it is *Sanskrit*, deprived of its inflections; and having in their room the prepositions and auxiliary verbs of the vernacular dialect of *Java*. We may readily suppose the native *Brahmans* of that island separated from the country of their ancestors, through carelessness and ignorance endeavouring to get rid of the difficult and complex inflections of the *Sanskrit*, for the same reason that the barbarians altered the *Greek* and *Latin* languages to the formation of the modern *Romance* and *Italian*. In progress of time it seems probable that a number of words of the vernacular dialect, besides the prepositions and auxiliary verbs, would creep in, and such a corruption increasing would naturally enough account for the different states of the *Kawi*, more or less modern or obsolete as already mentioned. The *Kawi* was probably always a dead language, or, if spoken, a language confined to the priesthood.

C.—THE most remarkable of these monuments are the temples of *SINGHASARI*, said to have been built in 551. *Boro Buddha* built in 939, and *Brambanan* or *Prambanan*, part of which was built in 1218 and part in 1288. The second ruin is as its name indicates, a *Buddhist* temple, and in my opinion the most remarkable relic of *Hinduism* on the island. It is a square stone building, consisting of seven ranges of wall, each range decreasing as you ascend, till the building terminates in a kind of dome. It occupies the whole of a small hill which is shaped to receive the walls, and to accommodate itself to the figure of the whole structure. The walls, both inside and out, are decorated with a profusion of mythological ornaments: and an opinion of the size of the whole building may be formed from the number of statues of *BUDDHA* which it contains. These are in niches formed for them in the walls and amount to 310, most of them entire. *Buddha* is represented in a sitting posture, more than three feet high, measured in that attitude. This temple is in the district of *Kodu*, and the choice of its site does credit to the taste of the builders. The country is mountainous; but fertile and highly cultivated, except the summits of the hills, which are covered with lofty trees. Two beautiful streams run at no great distance from the hill, which is occupied by the temple. Upon the whole, a more picturesque or beautiful spot could not have been selected. It may be invariably observed, that the *Brahmans* have made choice of the finest portions of the country for the site of their temples.

NOTE.

D.—I owe to the learning of NATA NAGARA, a prince of *Sumanap* on *Madura*, well known to our countrymen in this part of the world for his merit and modesty, the most essential portion of the ancient history and literature of these islands contained in this paper. NATA NAGARA has the singular merit of being the only native in our possessions, who understands the ancient character in which the *Kawi* is written, or who has made any proficiency in the knowledge of that language itself. *Kawi* learning has been hereditary in the family of NATA NAGARA for 80 years, one of his ancestors having been instructed in it, by a refugee from *Bali*, long after it had been nearly extinct on *Java*.

Extract from the Brata Yoda or Kawi Mahabarat, describing a nocturnal combat between KARNA and GATOTKACHA.

Tika ta san Gatotkacha kinon mapag Arkasuta
 Tkap ira Krisna parta manohor moji saktinira
 San inojaran wawan masamu garjita harsa marak
 Mawachana bagya yan ana pakon ripatik nrapati

Pakanan iki lana maraki jan haji yegya nika
 Dadaba ri kalaneu baya haturnya matoh hapati
 Kunan apan iwuh haurakatani gati harya tamman
 Si tutuwa tan panunguha manne sigagan sakaraa

Na huwusi san Gatotkacha lumad ali kesawa mar
 Tkap ira yan uru yojara dalap manikio wradaya
 Hui hui nalanin twasira san paman nasda tannya
 Mulati rare niran lumawanin san Awange pati

Ya karana Krisna Parta mawuwus da manneh sakaraa
 Hasmu kamanasga katoputan tkapi panutus
 Kunan iki san Gatotkacha mawan sira sagra masoh
 Mapagi pamuk san Arkasuta tan duha mandak aras

Apitwi sarwa sajetu widana maha stranira
 Mijil dhan dahan mijil chakam anut ganobu
 Wata ramojak san Arkasuta kawira apiada jemmar
 Maruda kiki mawah mta sulah bala Pandawa bab

Irika nasoh si alambana lawan bala raksasasak
 Wkani Jatasura mati thep nira Bayasuta
 Yata manasut datan sabala raksasa wira tara
 Patamone wuknja ka pwa puda raksasa rodra jammer

Irika kala sikapne kan Halambana tan duwa pjah
 Tkapira san Gatotkacha mamakka ri tangag ika
 Glantukhakan sirenuja ri surjudana kagyat hawa
 Ku ya ta chanal ni warga mu wuwusnira Bimasuta

Apuli harinja wera san almbu sana manika
 Maka gurilap trisula nika tikena mawarna udan
 Datan suiwoh tkapnira Gatotkacha sura tara
 Keana tinikal gulu nira muwah ya binonchan hakan

Muwa hamasoh Halayuda lawan Kalana surasak
 Agalaka lina ne bapa tkap nira Bayasuta
 Pwa-ni pjahi maha Kalana kirmira tar panapa
 Kerana nika wuyun ksanika tandu muwah ya pjah

Wawan humasoh likau Kalana sragia wanarda wagus
 Ika namate rawan wka san Arjuna len nuluhuy
 Yata tka sabasa muka samoa lawan Kalana
 Keana mati de Gatotkacha dinuk sabalanja puna

Ri pjahi kan Duratmaka patan siki tan pabisa
 Muwa humasoh san Angapati tan panaha gumulun
 Amapag kan panuk prawara Bimasuta ti-aya
 Prasama maganturan pada wiseta tannastra nira

Dana samasor bala nropati karna murud dekukud
 Blouru huwus hawas tkap-ikan bala raksasa sak
 Kadi Gaja nandaka mulati singha masoh bagalak
 Hasingha pulah pjah ksanlaya genala tinaja

Karanenka laya taya manoli halak humanan
 Krtabbi lekunia len pannaaduhe ginola karauah
 Kabala ikhen prawira bala korawa sirna larut
 Sinusunane sara nupama de wara Pandusuta

Da Irika yan padem suluh kan bala karawa ras
 Ini bala pandawa murud emit ripli kori layat
 Swan asammu bahni rudra manko nujwala muntob-aras
 Kahimuburao jagat gumasaoi kurunata kabah.

Mulata walis ta san Rawi suta kori karwa rata
 Keren-nan-ira malas marawase-rata Bimasuta
 Ksanika pjah ta sarati Gatotkacha tar pabisa
 Ikani kudania manraba rasanis wigirna ki

Irika mas Gatotkacha maren gagantara mur
 Mari mahawan temah tuwi manandalli mega maya
 Irika naras hati oropati karna kalaswana lak
 Lumiyati muksa san Kalana nata tan nora katon

Karanen-ira nawak mamamahio sara tiksa wara
 Hana riruhur ana rihirinan naniwi riharap
 Mwan-niwuri witna rasmira yadin saka wuryawan
 Atehor mandima upati sastra lunit mahalar

Pira ta kunan suweh oropati karna mulut muria
 Irika Gatotkacha humunan nentia sakin gagana
 Menuchap-ekon prayatna saha gorsai sabdanira
 Tobora dular glap ktuga kantura nen samara

Ankaka san Awaga nata lumiyat rin mega mega ruhur
 Dah biyakta san Gatotkacha kalin-iran chitan kawahan mara
 Sotamboku kachidra dema yalmit tan mulut tri lasik
 Lin ma karna takar mahan trimadana maka nana katala

IN THE ISLAND OF BALI.

Da tandwa pafarira saksana wibu tikane rimbyat moja
 Muŋwen madyane ambara wuga agun lir rantakanin darat
 Tkwan mata masuha nada karano rin burbu gaswa papak
 Saksat rudra mamurti kale hamaras rin-uwuh hanirat kabeh

Da yekan pinanah tkap Rawisuta brahmastra muntab murub
 Basmin buta gsaŋ rika ksana mijil makin manenkar lauit
 Penpat renyah makin tri wikrama katon tan chaudra hasojwala
 Kroda krakumasoh harap manugale tangak san awanga-dipe

Kepwan san Rawiputra donharutin sarwastra tanpa miyati
 Awisti aku pjah tkapnia liniri twas mar tas saras mulat
 Nekan marmaniran panambutu rikau kunta sadan baswara
 Yoki pandawa wansa-len-nira tohor mandak hirimbyat moja

Tandwa trus dada san Gatotkacha wawan murcha manō saksana
 Datan jrih mabanun sanega tumaddun muosir san angadipa
 Singeh Bimasuta angakara maharap matya manuosir kiwul
 Kwan lumpat rawiputra las surirana bunlot malingal rata

Kwan tandwa tumaddun mati ratane san karna kewul sarati
 Yekan garjita karuwe swara lawan yoda san Duryadana
 Tan manka bala Pandawa lara tidam kapya kukud yanonis
 Tan waktan wars Bima darma tanaya dan maniswa mati prang

TRANSLATION.

PARTHA and KAISNA, confiding in the valour of GATOTKACHA, instructed him to meet KARNA in battle. The son of BIMA rejoiced thereat, and deemed himself fortunate in receiving the Prince's commands. "Whether," replied he, "life be preserved, or the body be crushed to atoms in the field of action, your injunctions shall be obeyed." When KAISNA and ARJUNA heard these words of the King of Purabaya, they were struck with surprise and unable to speak, lost in admiration of his skill in seizing the affections of his seniors, and of the gallantry which prompted him, yet a youth, to meet the experienced KARNA in battle. KAISNA was touched with compassion for his youth, and would now fain have repressed his ardour, and forbid him the combat; but the son of BIMA would not be dissuaded, and advanced to meet the King of Awanga; yet not without some distrust of his strength. He carried with him the choicest weapons, Obedient to his command,

some started from his hands, some issued from his mouth and rushed upon his foe. KARNA was dismayed, and retreating, endeavoured to place himself in a more favourable position. Now the torches of the sons of PANDU were brought forth, and burnt with increasing splendour. There was a RAKSASA, the son of JATASURA, whose name was LAMBANA.—JATASURA, the father, had been slain by the hands of BIMA. LAMBANA was attended by a whole army of *Butas*, who rushed upon the forces of GATOTKACHA.—*Butas* like themselves. The conflict was mutual and the battle raged; demon contending against demon. LAMBANA himself encountering the King of *Purbaya*, was defeated and slain. The conqueror severing the head from the body, took the former and threw it in the direction of *Suyudana*, exclaiming, “O *SUYUDANA* here is the head of your relation.” Soon the brother of LAMBANA, whose name was LIMBU-SAIKA, prepared to take revenge and discharged a flight of *Trisulas*, which numerous as rain fell upon his adversaries; but the son of BIMA was not to be dismayed. He opposed the host of adverse *Butas*, and at length seizing upon their leader, he divided his head from his body and dashed it from him. Then advanced to battle with his demon the chief KALA-YUDA. He stormed with rage, still mindful of the death of his father.—His father KIRMIRA, an innocent victim, who had fallen by the hands of BIMA. GATOTKACHA soon put KALA-YUDA to the sword. Then, another *Buta* shouting, rushed into the battle. His name was KAJA-SRANGS, in person of perfect beauty. BANBAN URAWAN, the son of ARJUNA, by DAWI-PAJURUI, had fallen before by his hands. He joined the combatants without delay, but soon met his death from the King of *Purbaya*, who now routed the hostile demons in every direction, so that none remained to offer further resistance. KARNA alone encountered the son of BIMA and continued the battle—they contended with missile weapons.—The flying forces of KARNA were pursued by the RAKSASAS of GATOTKACHA as an enraged elephant pursues the lion.—Such of the forces of the KURAWAS were taken prisoners, were forthwith dispatched. The fugitives could not be rallied, for the groans of the wounded and the noise of the feet of the runaways appalled the rest. Close pursued by the *Pandus*, the *Kurawa* were dispersed in every direction. Even more than terrified, they extinguished their torches for security. But the torches of the *Pandus* blazed forth, and they added to their own those dropt by the runaways. The torches of the victors seemed as if they would set the upstartes on fire, and consume their enemies in the flames.—KARNA deserted by his army stormed with anger. In his chariot he charged the son of BIMA in his, slew his driver, and disabled his horses.—The son of BIMA flew into the upper region, and seating himself in the white clouds, no longer touched the firm earth. KARNA finding his foe had disappeared, was struck with dismay; confused, he discharged his countless darts, hardly knowing whither, some upwards some downwards, some to the right hand, some to the left, some to the front, and some to the rear.—Dreading an insidious attack and in anxious expectation of his enemy, he permitted not his eyes to wink or to close.—At length KARNA heard the voice of the King of *Purbaya* from the clouds warning him to prepare himself.—As he descended, the sound grew louder and ended like a clap of thunder, adding terror to the field of battle.—The King of *Jwanga* knew the sound, and calling aloud to his foe, challenged him to descend on the stable earth and meet him. GATOTKACHA in the midst of the clouds,

increased his stature and magnified his bulk like the God KALATAKA who fills the universe.—Enraged, he raised his voice with a shout which seemed to shake the earth.—His aspect was terrible as that of RUDRA, threatening to crumble the world to atoms. He bent his bow and discharged a flaming arrow which illumined the firmament.—Again he increased his stature—bade defiance to his foe, and advancing upon him, attempted to sever his head from his body. KARMA, whose weapons were near expended, felt alarmed for his situation and said to himself, “I am destined to fall by the hands of the son of BRMA.”—At length he had recourse to the divine weapon *Kanta*. He discharged the blazing dart at the son of BRMA, which entering his breast, transixed his body.—The wound arrested the progress of the warrior; but recovering himself for a moment, he again advanced upon his foe, resolving he should perish with him. The descendant of the SUN eluded the blow by leaping from his chariot, and the King of *Prabava* seizing upon the driver, dragged him along with him to the regions of the dead.—DURYODANA and the KURAWA rejoicing at what they beheld, set up a shout of exultation—not so the chiefs of the *Pandu* army; they turned pale at the sight, and with them all was lamentation.

NOTE BY THE SECRETARY.

THE Episode given above, by the author of the preceding paper, agrees generally with the same as it is narrated in the original *Mahabharat* ascribed to VYASA, but it differs from that narrative in so many respects, that it can scarcely be called even a paraphrase of the *Sanskrit* Poem. It is more probably a translation of some other work of similar name and subject, as the *Jaimini Bhārata* for instance, which I am told is well known in the south of *India*, or it has been translated from a version into one of the local dialects, most of which possess a translation or paraphrase of the *Mahābhārata*. A slight description of the original will tend to corroborate these suggestions.

THE combat between the *Rāchasa*, GHATÓTACCHA, and the Prince CARNĀ, in the course of a nocturnal engagement between the *Pāṇḍava* and *Caurava* armies, is related in the *Drona Parva*, or the seventh canto of the *Mahābhārata*; the description is however much more detailed than in the *Cawī* poem, and extends through no fewer than 358 stanzas. Agreeably too to the general style of the *Sanskrit* poem, the story is thrown more into a dramatic or interlocutory form than appears to be adopted in the *Cawī* poem. The hero of this battle is CARNĀ; he has committed great service amongst the *Pāṇḍava* forces, and at the head of a portion of *Duryodhana's* army is on the point of gaining a decisive victory—when GHATÓTACCHA is instigated by CAÏHNĀ to endeavour to arrest his progress. The encouragement given him by CAÏHNĀ is repeated by ARJUNA and the *Rāchasa* proceeds to the encounter, vaunting and confident of success. CAÏHNĀ's compunctious feelings and attempt to repress his ardour, do not occur in the original. GHATÓTACCHA is first opposed by the son of JATĀSURA, named in the *Sanskrit* indifferently ALAMBALA or JĀTASURI; the cause of quarrel and character of this enemy are similarly described in both works, and GHATÓTACCHA having defeated and decapitated him, presents his head, as described.

above, to *SUTO'DHANA*, the same name, and the same person also as *DURYODHANA*, the chief of the *Curus*. In the *Sanscrit*, *GHAT'O'T'CAHA* addresses that Prince in nearly the same words as in the *Cawi*, and the commencement of this passage is the only one in which I have been able to detect a close approximation. "Here is your relation"—whose overthrow by me you have beheld—I shall soon return to you with the head of *CARN'A* for an offering, for" he adds, quoting a well-known text, "Priests, princes and women are not to be approached without a present;" the analogy in this case therefore being limited to the first three or four words. *GHAT'O'T'CAHA* then presses forward to encounter *CARN'A*, and a furious battle ensues between them and the forces under their command. *CARN'A* begins to recede, when another *Ráshasa*, named in the original *ALAYUDHA*, and in the *Kawi*, *KALAYUDHA* comes to his assistance, burning for revenge upon *BHÍMA*, the father of *GHAT'O'T'CAHA* who had formerly slain *BACA*, *KÍ'RMÍ'SA*, and *HINIMBA*, kindred *Rá'shasas*, and carried off *HINIMBA'*, the daughter of the latter. *ALAYUDHA* is first opposed at a disadvantage by *BHÍMA*, and the *Pá'n'dava* Princes hasten to his aid, but the demon still prevailing, *CRÍ'HNA* directs *GHAT'O'T'CAHA* to desist from following up his advantages against *CARN'A*, and to relieve the Princes contending with his fellow fiend. The disposition of the fight is accordingly changed and the two *Rá'shasas* encounter each other whilst *CARN'A* is opposed by his *PÁ'N'DAVA* brethren. None of which incidents are noticed in the translation of the *Cawi* composition. *ALAYUDHA* is slain by *GHAT'O'T'CAHA* who then resumes his attack upon *CARN'A*—after a sufficient portion of tumult and havoc, and a plentiful expenditure of ammunition both human and divine, the conflict terminates in the death of *CARN'A* in a manner much the same as is described above—a compressed translation of this part of the poem, for it is impossible to do justice to the prolixity and reiteration of the original, will perhaps be regarded as the most satisfactory test of the resemblance or dissimilitude of the *Sanscrit* and *Cawi* poems, and I therefore subjoin it.

TRANSLATION.

SANJAYA.—When *GHAT'O'T'CAHA* found that *CARN'A* maintained the combat undismayed, he armed himself with a mighty shaft, and hurling it at the horses and charioteer of the Prince, slew them and instantly vanished into the air.

DHRTANASHTRA.—Tell me then *SANJAYA* what befel my children, contending with so insidious a foe.

SANJAYA.—The disappearance of the *Rá'shasa* filled all the sons of *CURU* with dismay, and they despaired of their valiant champion, exposed to combat with an invisible enemy; but the hero skilled in fight, scattered with prompt and unwearied hand his countless and pervading arrows—they filled the heavens as it were with a cloud, and spread such impenetrable gloom that *GHAT'O'T'CAHA* no longer beheld the movements of the Prince. Then, oh monarch! we saw in the sky a magick meteor of tremendous and infernal form, glowing with red and fiery splendour, and darting blazing torches

and vivid lightning all around. We heard a clamour loud as a thousand drums; and there fell a mingled and incessant shower of arrows, darts, maces and battle axes; swords edged with flame; javelins with a hundred points; scorching rockets; massive mountains, loud crashing thunderbolts, and discuses with a hundred spires burning as they whirled along. The shafts of CARNĀ encountered the storm in vain, and then arose the cries of dying elephants and horses, the crash of chariots and the groans of men. The troops of DURYODHANA stood appalled at the sight; their spirits sunk within them, and disorder spread throughout their ranks, but awe of DRONA for a while suppressed their panic, and the bravest combatants maintained the fight.

THE shower of weapons still continued, and the broken ranks were assailed by howling Jackals eager to prey upon our falling troops—then rushed forward a host of fiends with tongues of fire and ensanguined teeth—in size like mountains they moved along, and as they advanced they overwhelmed the army with a fresh deluge of mighty and destructive weapons. Horses, elephants and chariots sunk beneath the hurricane, and the bravest heroes lay mangled and breathless on the plain. The Cauravas fled, exclaiming, “*Indra and the Gods fight for our loss.*”

SUCH was the general confusion that friends and enemies knew not each other, and the sons of CURU and PĀNḌU, mingled terror-struck indiscriminately together. Dread was the darkness—the four quarters of the world were alike undiscernible, and the illusory combustion of the sky alone illumined the scene. Then I beheld CARNĀ undaunted and alone, receiving the shower of super-natural weapons on his breast, and launching his mighty shafts at once at the phantom and the fiend. Burning with shame at the prospect of defeat, and prepared to encounter with fortitude every change of fate. The chiefs of *Sindhu* and *Vāhlicā* witnessing CARNĀ’s untameable resolution, did him homage, auguring from it the final discomfiture of the RĀCĤHĀSA. The combat continued and GHATŌTĀCHĀ discharged a rocket set round with discuses, which killed CARNĀ’s four horses at once. The Cauravas seeing him on the ground and exposed to perish, now thought the moment arrived, when he should have recourse to the weapon that could alone triumph over such super-human and hostile arms.

THEY therefore addressed him, “Destroy, oh CARNĀ! the demon, kill him with the fatal shaft; or the race of CURU is no more. What fear is there of BHĪMA or ARJUNA, that this RĀCĤHĀSA should not be slain. If he escape not, CARNĀ will still lead us to victory against the sons of CURU: kill him with the shaft, the boon of *Indra*. Save your allies before this interminable night shall further be prolonged, for every hour it lasts our mortal vigour wanes, whilst the RĀCĤHĀSA derives new strength and prowess from its duration.”

HAVING heard the general cry of the Cauravas, CARNĀ consented to hurl the mighty weapon. Borne as a raging lion he resolved to end the conflict at a blow, and seal with the dart *Vaijayantī*, the

Death of GHATÔTACHA. Long had he reserved this beautiful and splendid dart; the gift of **INDRA**, in exchange for the breast-plate and ear-rings of his birth, and created for the destruction of **ARJUNA**. It was the strong-girt arrow in its flight, tremulous like the tongue of a wild elephant, and fatal as the sister of death. When **CARN'A** raised the weapon the **RÂC'SHASA** knew his peril, and bulky as the *Vindhya* mountain prepared to fly. **CARN'A** raised it with both his hands: the etherial beings shouted aloud, the winds roared and pealing thunders shook the heavens. The arrow reduced the Phantom to ashes, and piercing the heart of **GHATÔTACHA** forced a passage through his body, and then, winging its glittering course aloft, took its place amongst the constellations: with battered arms and mangled body, darkling as a cloud or mountain, precipitous the monster fell; but ere he reached the ground he made a last expiring effort for his *Pan'dava* allies, and expanding his enormous bulk he covered, and crushed on his descent a division of our forces, thus faithful to his friends even in his death. Then shouted our chiefs and the drums and clarions echoed the sound. The *Courages* hastened to behold their champion, and **CARN'A** was lauded by our host as was **INDRA** by the *Mâruts* on his victory over **VAITRA'VUN**. Then they brought your son in triumph to the field rejoicing in the fall of his foes. The *PAN'D'AVAS*, witnessing **GHATÔTACHA** like a fallen mountain prostrate on the earth were filled with sorrow and dismay, and their eyes were suffused with tears.



III.

ACCOUNT OF A JOURNEY,

TO THE

Sources of the Jumna and Bhagirathi Rivers.

BY JAMES B. FRASER.

Communicated by the Most Noble the PRESIDENT.

ON the 24th of June, my * brother having received the orders of Government to proceed to *Gerwhal*, we left *Seran*, † (the residence of the young Rajah of *Bijehar*) where for some days we had remained in expectation of instructions.—And crossing that portion of the roots of the snowy mountains whence ‡ *Moral-Ca-Canda* range arises, and keeping our course down through the valley of *Sambracot*, we reached the banks of the river *Paber*, and encamped on the right bank, opposite to the fort of *Raingerh*, where for some days we were detained by the difficulty of procuring carriage for our necessary baggage, on the route to *Sirinagar*. On the 5th of July, we left *Raingerh*, and kept down-

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† *Seran* is situated in the glen through which the river *Setlej* flows; about 3 miles above its stream, upon the mountain side.

‡ *Moral Ca Canda* is a large and very noble mountain which stretches in a continuous but irregular range, and under various names, from the snowy mountains above *Rampur* and *Seran*, quite down to *Irkl*. It is an interesting range, because it is that which divides the waters of upper *Hindostan*. All these rising from its eastern side, fl wing through the *Girri*, *Paber*, *Tonse* and *Jumna*, into the *Ganges* and the bay of *Bengala*, while those from the western aspect, run by the *Setlej* and *Indus*, into the *Indian ocean*.

ward along the course of the *Paber* till its junction with the *Tonse*, and then followed that river, crossing it by a bridge of ropes, nearly to the spot where it is met by the *Loha Cundi* range, which we crossed considerably to the northward of its stream, and on the 9th July we reached the village *Cot'ha*, situated on the right bank of the river *Jumna* about 2 miles above its bed. The fort of * *Jauntgerh* is not far distant on the opposite side, and the road to *Sirinagar* crosses the river a little way below the village.

As I had much anxiety to visit *Jumnotri* and *Gangotri*, the sources of the rivers *Jumna* and *Ganges*, (or rather of the *Bhagirathi*, the principal sacred source of the *Ganges*) places of peculiar sanctity to the *Hindus*; I profited by an opportunity better than could ever again occur, and parting from my brother, who pursued his way to *Sirinagar*, took, with as few attendants as was consistent with prudence and necessary comfort, the road which leads to the first mentioned place.

10th July.—LEFT † *Cot'ha* past 9 o'clock, the road winding in a general direction to N. E., following the deep indentings of the ravines and valleys, that furrow the mountain side and pour their streams into the *Jumna*, which winds far below; sometimes it is varied by sharp ascents and descents, but keeps nearly on a level till we reach a pass or gorge, named *Chamri-Ci-Dhar*, the end of a lofty range that coming in a westward direction continuous from *Burustli-Ci-Dhár*, ends in the *Jumna*. On our way to this point we passed through one or two villages, but the cultivation is neither extensive nor promising. From this station an extensive view would have been obtained including *Birat*, *Badráj*, and several of the hills above the *Dehra Dún*, as well as the extensive

* *Jauntgerh* is the place to which *BHULBUNDRA SING* retreated after the evacuation of *Kalanga*, and from whence Major *BALDOCK* was repulsed by him.

† From *Cot'ha*, we had bearings of *Jaunt*, *Birat* and *Badráj*.

range, on which *Jalutgurh* is situated, with a general view of the course of the *Jumna*, from the snowy mountains to *Calci*; but this was prevented by a thick fog which enveloped the tops of the mountains, and only now and then gave to view a peak, glimmering through mist. From hence we entered on a very deep descent into the bed of a small but rapid stream, called *Got'har-Ci-Gád'h*. The valley or hollow of which this forms the drain, is singularly formed by the meeting of two hills, or ranges by a small ridge, no great distance from the river; and the mouth is far more narrow than the hollow above. It contains the *Bander-C'hat*, (or division) and there is a considerable quantity of detached cultivation, wheat, barley, rice, cotton, and a grain, called **China*, resembling bird-feed, scattered through it; the rice here as in other parts of the hills is neatly cultivated on levelled ledges, over which water is led in small courses, taken from the stream far above. It is a wild and rugged ravine, and the hills rise very suddenly to their height.

THE descent from *Chamrl-Ca-G'hát* is very irregular and zig-zag, severe and painful; passing through *Cot'hal*, a village destroyed by the *Gor'has*; we crossed the *Got'har* nullah, and reached the village of *Lak'ha Man'd'al*, situated almost on the banks of the river. This village is claimed both by *Gerwahal* and *Sirmor*; it cultivates the lands of each state, and pays tribute to both; it seems entirely appropriated to the maintenance of several temples, and their priests, and there are some fine rich pieces of land on the banks of the *Jumna*, as well as of a nullah, a short way further on, set aside for this holy purpose; for which the village is assessed by each state. There is a neat temple to *SÍVA*, a place of worship to the five brothers, *BHÍM SEN*, *ARJUN*, *YUDHISHT'HIR*, *SAHA-DEO*, *NACULA*, known by the name of the *Pandavan*, a temple to *Bairam*, one to *Parasuram*, and an old ruined one to *MAHA DEO*, under the name of

* *Panicum miliaceum*.

Cédar, with some curiously carved stones representing the *Hindu* deities; two figures in stone representing *ARJUN* and *BHIMSEN*, are remarkably well executed, but their faces have been defaced, it is said by the *Rohillas*, in an incursion of old into the hills. One curious stone represents in relief a large assemblage of *Hindu* divinities, among whom *GANESA*, *DURGA*, *BHAVANI* &c. &c. were readily recognised. A narrow cavern leading under ground through the rock from the village to the river side, used, it is said, by the people of the country in times of danger, was shewn us, but we did not explore it.

OPPOSITE to this village, *Barni-Ci-Gad'h*, a large stream which has its rise in the lofty peak of *Bongi-Ca-Tiba* debouches into the *Jumna*. In the *Ravine* we observed a curiously situated house, or fort, built upon a small rocky eminence, quite insulated in the middle of the stream. Its name was *Biraltu*, and it belonged to a zemindar of some consequence, *BHU'V SINGH*.

OUR route now lay along some table land just on the river bank: passing *Bandergerri*, a ruined fort on a small rising ground above the road, we descended to *Necral-Ci-Gad'h*, which stream is said to be the boundary between *Gerwahal* and *Sirmor*; but there appears to be a sort of land debateable around *Lakha-mandal*, which contains some spots of land, far richer than that generally met within the hills. *Necral-Ci-Gad'h* is very considerable, and is said to take its rise in *T'hira'n-Ca-Tiba*, nearly two days journey to the N. W.; its immediate banks are rocky and wooded, and much fine alder wood grows on them, as well as on those of the *Jumna*.

AFTER a sharp ascent up a bare rocky hill, a rough path along its face brought us to *Banc'hauhi*, a large and apparently populous village, high above the river, and where we rested for the night. The place of

repose given us was in a square, inclosed with a high wall, containing a temple to *Maha' Deo*, who, as we approach the sacred places, and the wild snowy peaks, his peculiar residence, is worshipped with almost exclusive devotion; the temple was neat, much in the same style as those usually met with among the hills, with *Chinese* over hanging roofs, much carved wood work; and the doors covered with carved brass. The village has the appearance of having once been more considerable; the chief zemindar or *Seana'* (as he is called) when questioned with regard to its population, averred that it had but 28 houses, and might contain about 100 inhabitants; but his answers were hesitating, obscure and provaricating; and I suspect he believed that the questions put were preparatory to some assessment or tax, which prevented the truth from being told. I should have thought the village must have contained full 250 inhabitants; it is not exactly a part of any purgunnah, but in some measure is attached to *Rewaen*.

At 7 o'clock next morning we left *Banc'hauli'*, and proceeded still along the left hand face of the hill above the *Jumna*, following the deep indentings, and long rounds of the vallies, with various irregular ascents and descents, till, by a very rough and clambering path, we reached the top of *Gangani-Ci-Dha'r*, in a point called *Gangani-Ca G'hat*. This balcony is very highly elevated, and commands both upwards and downwards, a most extensive and noble view, though partially obscured by clouds. From hence we obtained the first distinct view of *Bender Puch'h*, the mountain, from a part of which the *Jumna* has its rise; it shews in two grand peaks, both very white in snow, and of great magnitude and height. The bed of the *Jumna* looking downwards, is narrow, deep and rocky, save where the few green spots around *Lakha man'dal*, relieve the eye; upwards it runs in a far more fertile country, with table land and cultivation on its banks and several villages; while the hills slope more easily down to the level part, co-

vered with a variety of forest scenery, and spotted with fields. Further up they frown and close, and are of darker hue beyond, and above all *Jamnotri* towers above the clouds.

A rocky, tangled and unfrequented path brought us to a further *ghat* or pass, where information was given, that a valley of considerable magnitude lay to our left, stretching from the *Jumna* to the westward, and in hopes of seeing so unusual a thing in these rugged hills, we left the road to make the trial. We were however disappointed upon reaching the ridge, whence it was thought it might be seen, nothing appeared, save the lower part of a ravine entirely of the same nature as the rest of the country, and which has here the name of *Sári-Garí-Ci-Gadhí*. Above it is called *Ráma Serai*, and I obtained only the following particulars descriptive of the place.

THE old and ruined fortress called *Sircot*, is situated on a high *Tiba*, of the same name, at the end of the lofty range *Cédar-Canta*, which stretches down from one shoulder of *Bender Puch'h*, two or three *cos* further up in this mountain; the stream, *Rama*, has its source at a spot called *Shealu*, and is joined by several others from the sides of this as well as from *Sircot*, and from the range which forms the other side of the vally, called *Renai-Ci-Dhar*. Just at the end of this last mentioned range, which was in view from the point we stood on, the valley of *Ráma Serai* commences, and runs up to *Sircot* for a distance of from 5 to 7 *cos*, probably about 9 miles; the direction, judging from that of the mountains, and position of the points we see, along with their formation given, may be nearly N. E. and S. W. The breadth from 1 mile to $2\frac{1}{2}$, and it is level throughout.

FORMERLY this valley, which contains one *that* or division, was well cultivated, and contained many populous villages; now like the rest of

Gerwah it has fallen much to decay, and four half ruined hamlets alone remain; these are *Gundiat*, *Perál*, *Cimola*, and *Celar*; the two former are near the head of the plain. The whole forms a part of the district or *purgunnah* of *Rewaen*, and had been given by the late *Raja* PARDUMAN SAH, to his brother PRITHUM SAH, who lived for 6 or 7 years in several parts of it; his chief residence, however, was at *Gundiat*. The *Raja* himself frequently came here with his brothers to hawk in the valley; they rode upon *Gounts*, or *Bhotia* poneys, and killed partridges, which are there abundant.

FROM the foot of *Sircot* proceeds another stream which runs in a valley, named *Gadu-Gád'h*, and which, after a course of about 6 miles, joins the *Tonfe*, nearly the same distance above *Anhul*. This is also said to be a fine level, and formerly well cultivated valley, from $\frac{1}{4}$ to a mile and half wide; but far inferior to *Ráma Serái*, which seems to be allowed the largest and finest in the whole country, excepting the *Dún*, and to have been considered a place of delightful retirement for the court in the days of the greatness of *Gerwhál*.

REGAINING the road, and passing through the ruined village of *Thalli*, we descended a steep rocky path, very irregular and zig zag, to the bed of *Sárigáti-Gád'h*. The mouth, through which the water has forcibly worn its way between opposing rocks, is narrow, and has probably yielded to the force of torrents much slower than the soil of the rocks behind, which may, in some measure, perhaps, account for the singularly different nature of *Ráma Serái* valley from those ravines which universally divide the hills. The stream is a fine copious one,

THE rock here, as well as that we have to-day descended, is principally lime-stone, very hard above, and mixed with sand stone. That

about the village of *Ban'hault*, and met with in our ascent to *Gangani-Ci-Dhar*, is also lime stone, under various shapes; among others is a curious concretion, to all appearance like the irregular masses of mortar and gravel found in the walls of old buildings; sometimes it was of great hardness and in large masses, at others, as if only forming into them. Common and micaceous slate are also met with, and a very white soft silvery earth, that feels soapy between the fingers. The top of *Gangani-Ci-Dhar* exhibits a singular appearance; totally denuded of soil, the rock is cut into strange forms and fissures by the action of storms:—it is a compound of sand and lime-stone, and where there is little of the last to bind and harden the former, the violence of the weather has worn it away.

From hence, the road winds pretty constantly along the river bank: the heat was excessive both in our descent, and in the low grounds. A few miles onwards we passed *Maungral-Gerh*, an old ruin, which stands on a peninsular rock, from 150 to 200 feet high, boldly projecting into the river; it was lately occupied by DHAMAN CHAND, AHMED SINGH, and DAULAT SINGH, who were the *Rotillas* of the *Raja* of *Gerwahal*. The term *Rotilla*, as far as I could understand, is applied to a son of the *Raja*, born of a slave woman; and this residence was entirely appropriated to these connections of the royal family; it appears to have been of considerable extent, but constructed much like the usual houses of the small *Thácurs* we have seen in our tour; it is now however in ruins, having been burnt three years ago by some discontented *zemindars*. Just above this place, the remains of a *Sango*, or Bridge, which kept up communication with the village near *Maungral-Gerh*, are yet visible.

We passed several villages—*Yhra* and *Bercot* on the eastern side, and *Pot'hi* (ruined) with *Sunsidi* (a single house) on the western or right bank: and saw the several considerable streams

flowing from the *Baugi* and *Sucral* mountains; and crossed *Bēnāl-Ci-Gād'h*, a large stream, which has its rise in *Sarulāl-Ca-Tiba*, about seven cos hence.

THERE is a great deal of fine rice cultivation in the lower part of this valley, which is flat and rich; at the time we passed it, the *zemindars*, their women and children, were busily employed in planting rice, and were cheered in their labour by a rude band of singing and dancing men with their instruments; who proceeded forthwith to salute and welcome the strangers. The natives are remarkably partial to this uncouth amusement, and singers and dancers are met with in every village. Here the villagers appeared very numerous, and were particularly savage and wild in their appearance, both men and women laughing like idiots as we passed.

A SHARP ascent up the end of *Dhūlu Dhar*, and a short progress along its face brought us to the village of *Duckheat*, our station for the night. It is neat and of considerable size, and is one of several in this valley that form the chief part of the *Benal That*. From here too we enjoy a good view up the *Benal* valley, which, though not very level, is remarkably well cultivated; much rain fell this evening, and our quarters were not the most comfortable.

HERE several * *Gorc'ha* soldiers joined us, to all appearance in a very wretched state, and solicited service, at all events protection, from the

* It was usual, during the Government of that people, to station parties in the different districts, for the purpose of collecting the revenue; and in progress of time, many of them took daughters of the *zemindars* in marriage, not always with the good will of the latter, but the connexion formed a tie between the conquerors and conquered, which, though far weaker from the savage and treacherous nature of the people, than a similar one in most other countries would have been, was still sufficient for existence to guarantee life, and prevent the murder of the Son-in-law.

When the power of the *Gorc'has* was broken, and their troops were taken prisoners or scattered, those in the further districts thus connected, chose rather to domesticate with their wives and families, than run the hazard of retreating through a country of hostile savages, ripe for revenge on a tyrannical

violence they dreaded from the natives, should they be left in the hills after the English might quit them; they excused themselves from attending us to *Gangotri*, on the plea of want of arms and cloaths, which we could not supply them with; probably, they were not desirous of a long and fatiguing journey, they therefore were dispatched with a note to my brother at *Sirinagar*, with a few sepoy, in the service of the *Fauj-Dar* of *Rewaen*, as a protection from insult or harm.

July 12th.—This morning we were joined by GOVIND SING BHISHT, the chief, or *Fauj-Dar* *Rewaen*, who came to accompany and conduct us through the district under his direction; he is a man of high cast, and considerable consequence, and has had the entire administration of the extensive *purgunnah* of *Rewaen*; in fact, he has of late been more like an independent Prince, than a governor; for, in so impracticable a country, he could not easily be called to strict account, either by the RÁJÁ or his conquerors; he had also been on good terms with the *Gorc'ha* chiefs, owing, we understood, much of consequence, to

and fallen master. Others too, in like manner, though not enjoying the security resulting from any such tie, chose rather to trust to the protection of some *zemindar*, whom they might have known and perhaps obliged, and by whom they believed their lives would not be attacked, than stake their safety on a more dangerous flight, though loss of property in either case was certain.

Thus, individuals of this wretched people were found in every district of the hills, and every one strip of his property, even to the necessary cloaths to cover them from the weather. Many were still more deplorably situated; some, wounded and neglected, were languishing unassisted, in want even of necessaries; others had fled to the *jungles*, to escape the massacre their comrades fell victims to, and had for a long time subsisted on roots and fruits. Even the marriage tie did not always ensure good treatment; and not unfrequently, when the terror of consequences ceased, the *zemindars* reclaimed their daughters, and forced them to leave their husbands, although the stipulated prices had been paid them. Several curious cases were referred to us for decision, in which, of course, nothing could be done, but to leave the matter to the uninfluenced decision of the lady herself; and it must be said, that where the contract was broken, it generally appeared that the loss of the money, the price of the female, (from 12 to 16 Rupees,) was the most grievous part of the injury. That they never would restore, arguing, that the contract had been originally made in great measure by force on the *Gorc'ha* side, and that one or two years' possession was sufficient to cancel it, provided it was the woman's wish, so to do. Many however of these women left their families and country, and followed the party, with their *Gorc'ha* lords, perfectly voluntarily, and appeared not only fully equal to the fatigues of the march, but were of the greatest use to their husbands, occasionally carrying their children, and always cooking their meals, when arrived at the evening's ground.

them; he is a fine looking man, far superior in appearance to the people of the hills; who, in fact, pay him much respect, and seem quite devoted to him.

WE ascended the end of *Dhu'lu' Dhar*, and crossed it, and reached the banks of *Bediar-Ga'd'h*, a large rapid stream, in size nearly equal to the *Girri*; which has its rise in a high peak, called *Bachu'ncha*; we crossed it on a very ugly bridge, called *Shelli-ca-Sango*, consisting of two pine-trees of no very large size, thrown over a deep chasm, in which, far below, the river runs with great violence, and which being slippery, gave but uncertain footing; at the top of a short rocky ascent above this bridge, we reached the village *Nagwain*, which is of respectable size, and which gives name to a *t'hat* or division; here is one of GOVIND BHISHT's residences; it was once a populous and tolerably cultivated division; but most of its villages are now in ruins: five are still inhabited besides itself—*Palu*, *Shealwa*, *Cu'r-fala*, *T'han*, and *Phuldár*.

THE opposite side of the river is desolate and uncultivated, though the ruins of several villages are perceptible. The *Patrain Nullah*, nearly opposite, contains much level land, all now waste.

JUST opposite the mouth of *Bediar-Ga'd'h*, there is a bridge across the *Jumna*, and on the other side, in a rock at the foot of the hill, in the bed of the river, is shewn a spring of water, which they say is of the waters of the *Bhagirat'hi*, and of which the following tale is told:

THERE yet exists near this a place of worship sacred to *Maha' Deo*, in which, in the old time, a Brahmin of great sanctity ministered. This holy person every day went to the *Bhagirat'hi*, said to be a full day's journey from hence, to perform his ablutions in its sacred stream, till

greatage rendered this exercise impossible, when he prayed that some means might be afforded him of continuing this act of devotion; his prayer was heard, and he was desired to drop his handkerchief in the *Bhagirathí*, and wherever that should appear on the *Jumna* banks, there, to wash in full confidence of that being of the waters of the holy stream.

THE Brahmin is gone, but the waters retain their sanctity in the estimation of the country, which confidently believes they are the effect of a miracle; a miracle ingenuously and successfully contrived, to continue to laziness or inability, the odour of sanctity derived from penance, without its pains.

FROM *Nagwa'r* we ascended at times rapidly, at times gently, through thin fir-wood; and this gently rising country quite waste, but once cultivated, and all capable of being so, to the village of *Shealwa*, much gone to decay

CROSSING the *Cu'rfala* valley, in which is the village of that name, we climbed a steep ascent to the gorge of a pass, called *Canduca G'hat*, in a ridge continuous dome from a high peak, named *Tunal*. From this point, a water-fall below a mass of snow in the *Benderpuch'h* mountain, is very plainly seen, which we are informed is *Jumnotri*; it did not appear more than a long day's journey from us.

THROUGH a various wood of oaks, firs, rhododendron, &c. along the face of the hill, high above the river, we reached the point where commences our descent to *Páliá-Gádh*, which forms the outlet to the waters, of one of the most terrific and gloomy valleys I have ever seen. The lofty peak *Bachuncha* stretches a rugged ridge to the southward which joins *Tunal*, (the lower part of which we crossed,) and by these ridges

is formed the hollow of *Cot'ha*, the chief ravine of which runs down from nearly the top of *Bachun'cha*, and is joined by smaller but equally rough clefts from the back, which unite their waters below, and roll a rapid and large torrent to the *Jumna*.

On one of these ravines, are seen small hills of stones, resembling places of worship; supposed to be the residence of *devatas* or *spirits*, who amuse themselves with inveigling away human beings to their wild abodes. It is said, that beauty in either sex is the object of their particular predilection; that they remorselessly seize on any, whom chance or imprudence may place within their power, and whose spirits become as theirs, when deprived of their corporeal frame; many instances of such occurrences were given: on one occasion, a young man who had wandered near their haunts, being carried in a trance to the valley, heard the voice of his own father, who some years before had been spirited away, and who now recognised his son. Paternal affection it appears was stronger than the spell he was bound by, and instead of rejoicing at the acquisition of new prey, he recollected the forlorn state of his family, thus deprived of their only remaining support; he begged and obtained the pardon of his son, who was dismissed with an injunction of strict silence and secrecy; forgetting however his vow, he was deprived of speech; and as a self punishment, he cut out his tongue with his own hand. This man, it was said, was still alive, and I desired he should be brought to me; but he never came, and I was afterwards told, he had lately died.

Several persons have approached the precincts of these spirits, and they who have returned have generally expressed the same feelings; and have uttered some prophesy; they aver, that they fall into a swoon, and between sleeping and waking, hear a conversation, or rather

are sensible of impressions, as if a conversation had passed, which generally relates to some future event. Indeed this prophetic faculty is one of the chiefly remarkable attributes of the place. The officiating Brahmans, sometimes venture further than the vulgar, and are favoured with communications of future import. It is said they foretold the misfortunes and death of the late Raja PARDUMAN SAH; the loss of his kingdom and life at *Dehra Du'n*, and the commencement or rather completion of the *Gork'ha Raj*. The awe and horror which the natives entertain for this place, is great and remarkable. They assert the impossibility of penetrating the valley to any considerable height, and that none, who had attempted it, ever returned without the loss of reason. I believe the physical obstacles to ascending the hill would be enough to prevent success.

July 13th.—From the nullah (which is crossed by a single stick) we rose to the village of *P'alia*, where we rested for the night, and which is situated above the nullah called *P'alia Gad'h*, and not far below the gorge of the glen of *Cot'ha*. It is neat and clean and of considerable size, and has less the appearance of decay than most of those we have passed, but is not so thriving or large as *Duckheat*, our last night's station; it is surrounded by a few fields and ledges of cultivation which occupy the remainder of the spot on which the village stands, but they are of no great extent, nor is there any more near at hand; we took notice, that many of the inhabitants were particularly fair, and they were fine stout looking men. The scenery in this day's march has assumed a character far more savage than we have remarked in any part of our tour: there is less wood, more rock, and the mountains rise more suddenly to their height, without affording the possibility of cultivation, even in the narrowest ledges; the weather too is darker, and the rain which all day had

threatened; fell with loud bursts of thunder, which was awfully reverberated from rock to rock: and, during the night, more than once the sound was heard of fragments from the brows of the mountains crashing down to the depths below; our quarters were good, in a temple, neat and clean, and secure from the weather.

WE left *Pālia* with a fine morning, after a rainy night; following the *Pālia* and nearly to its mouth, we turned to our left and followed our course before, up the river side, ascending till the path was from 2 to 300 yards above its stream; the road hence is very bad, to *Afari Gād'h*, a small stream, that rises from one of the smaller peaks of *Bachunchu*; at its mouth there is a peninsulated rock of considerable height, on which there is an old fort, called *Afari Gerh*; the rock is connected with the mountains over-hanging the river by a low neck of land, which is cultivated. At the bottom of the rock, and in the bed of the river, there are several small springs of hot-water, which we went to see; some of these sources, we observed, arose with considerable force from the surface of the earth, quite close to the solid rock, giving a stream of 3 or 4 fingers thickness, and much came trickling down from between the *lamina* of the rock, of which the hill is formed. These *lamina* are in large white flakes, and consist, I believe, entirely of quartz; they form an angle of about 65 to 70, with the plane of the horizon. The water is beautifully clear, it is more than blood-warm, and is strongly impregnated with acid: it has much of the smell common to sulphureous springs, and is probably impregnated with this substance, and with iron; for the rocks around were tinged and incrustated with a red matter, resembling rust of iron mixed with clay or lime. Quite close to the warm springs, and in the stream they form, a cold one bubbles up, but the mixture is so immediate, that it is impossible to say, whether the acid, which it also contains, is communicated from the warm water:

its smell and taste, however, resembled the other, and around its source upon the rock, there was a collection of scum, formed of green slime; and the red concretion, before mentioned; this was found in their united stream, until they reached the river; from the manner in which this water issues from the rock, it would seem, that its source must be in the body of the rock above, but there is no other appearance whatever to lead to a conjecture respecting its formation; in the course of the *Jumna*, however, there are many such springs of warm water:

A BOUGH ascent and descent brought us to a bridge, which, about a mile from *Afari Gerh*, crosses the *Jumna*, here diminished to a small but rapid torrent. The bridge is laid from one large stone to another across a chasm, about 15 to 16 feet broad, through which the stream flows with a violence that would quickly prove fatal to any one falling into it. Hence the road rises on the left bank of the river, and passes through the small and poor village of *Terkeli*, and among scattered and ragged fields of cultivation, to the village of *Cuphera*, which has been a large and populous place, but is now in lamentable decay. There is here a temple to *VISHNU*, under the name of *NÁC RÁJÁ*; and we found the villagers preparing to carry the image, with songs and dancing, to be bathed at *Jumotri*, an annual ceremony: Here the hills about the river open out a little, though there is little cultivation or room for any. *Páha* is almost the highest village on the opposite or right bank, and the whole tract between the *Jumna* and *Tonse*, said to be a space of 30* *cos*, is a wild and savage heap of rocky barren peaks, and dark impervious ravines. On the *Tonse*, however, even near to its source, there are many villages, and a good deal of land under culture. The distance between the *Jumna* and *Naigrahi*,

* This distance is in all probability much exaggerated. I have uniformly found distances increased by report frequently to near double the truth, especially when the road was difficult; the true distance perhaps does not exceed 25 miles horizontal distance—nay, probably is much less.

at this point, is said not to exceed one day's journey; but from *Curfālī*, the nearest village to *Jumnatī*, the country, from the one river across to the other, we are told is very difficult, and the road much longer; three days' journey, through a country in which there are no inhabitants, nor any supplies procurable, forming a part of it. This, however, we believed to be exaggerated, as our guides appear quite afraid of the difficulties of the hills, and delight in communicating their alarm, and throwing all obstacles in our way.

PURSUING our way along ridges of abandoned cultivation, we crossed the *h.inghal-cī-Gād'h*; the banks of which are dangerous on either side, and one step is particularly so, as the path leads over a narrow ledge of rock, over which another projects, leaving a height so insufficient, as to render it necessary to creep on all fours, to pass through the precipice. A circuitous descent brought us to the village *Curfālī*, chiefly in ruins; and a road similar to that we have of late been used to, brought us to *Rānā*, the village where we are to remain during the night; it has been a very short day's journey, and the reason given, was, that no resting place for the night intervenes between this village and that of *Curfālī*, which was stated to be 8 *cos* distant, and forms one day's work of itself.

IMMEDIATELY opposite to this village, there is seen the remains of one very wildly situated on the brow of a precipice overhanging the *Jumna*, fully one thousand feet in height. There is a very curious winding path-way down its face to the river bed; its name is *Cot'har*, and I believe it was, and remains little better than a den of thieves.

July 4th.—A PATH, very similar to that of yesterday, led us through the ruined village of *Baria* to the confluence of two streams, the *Dū-can-cī-Gād'h* and the *Bhīm-cī-Gād'h*; the former a small one, the latter

is large and rapid, and little inferior in size to the *Jumna*; it rises in a range, we are told, that springs from *Santru Parbat*, and we cross it on our way to *Gangotri*. A steep ascent at first up a bare hill, and afterwards through a fine old forest, and huge fragments of rock, brought us to an open space, on the northern side of a ridge just facing *Benderpach'h*. From this point, we enjoyed a far more perfect view of this great mountain than we have had, or than was likely to occur again, and, though our close vicinity to it, and comparatively low situation, act unfavourably for displaying the full height, it still appears prodigious.

Two lofty and massy peaks rise high above the rest, deep in snow, from which all the inferior ridges appear to take their rise; they are connected low down by a sharp neck; their South and S. E. exposure is the least steep, and bears a great depth of pure unbroken snow; little or no rock is seen, except at a few points in the ridge connecting the peaks, where it is too sharp and steep for snow to lay, and here it appears of a red colour; here and there, lofty precipices are observed in the snow itself, where the lower parts have melted and the upper masses have given way, sliding down to the ravines below, leaving a face of snow several hundred feet high, and shewing the depth of that which has accumulated for ages.

The formation and course of the valley we have journeyed thro', and the direction of the ridges, as they break off from this great centre, are from hence finely traceable. From a point of our right, as we look towards the mountain, a ridge strikes off to the south and west, and ends nearly at the junction of *Bhim-ci-Gadh*, with the *Jumna*; this ridge is called *Cailaru*; to the west of this, in our front, another large mass runs down, called *Dumancandi*, and forms between itself and the *Cailaru*, a basin whence runs a large stream called the *Oúnta*.

Gunga. Further to the westward and considerably to our left, a range consisting of many high and irregular masses, takes its immediate rise from *Damini Matha* (a continuation of *Benderpúch'h*) and forms the western side of the valley, closing up the view; between this range, and *Dumancandi*, the *Jumna* is formed, from many sources in the snow. The *Unta-gunga* unites at the point of a level piece of land which stretches from the foot of *Dumancandi*; which latter range forms thus the division between the two basins, and rivers, which are nearly of equal size.

THE name of *Benderpúch'h* properly applies, only to the highest peaks of this mountain; all the subordinate masses have names independent; *Jumnotri* has reference solely to the sacred spot, where worship to the goddess, is performed.

THOUGH only two are seen, the top of *Benderpúch'h* is said to be formed of four peaks, in the cavity contained between which tradition places a lake or tank of very peculiar sanctity; no one has ever seen this pool, for no one has ever attempted to ascend these prodigious peaks. Besides the physical difficulties, there is one to be encountered far more conclusive to the superstitious and blindly obedient *Hindu*. The goddess has especially prohibited any mortal to pass that spot appointed for her worship. A *suqeer*, once in attempting to reach *Jumnotri* lost his way, and continued ascending the mountain till he reached the snow, when he heard a voice enquiring what he wanted; and upon his answering, a mass of snow detached itself from the hill side, while the same voice desired him to descend and worship where that rested; that *Jumna* was not to be approached, or intruded on in her recesses; that he should publish this, and return no more under pain of death. I suspect indeed that this prohibition is unnecessary to prevent an as-

cent, to, or near the top of any of these snowy peaks. The extreme steepness, the rugged nature of the rock where it is bare, and the slippery smoothness of the snow, are, independent of the extreme height, and fatigue to be borne, sufficient obstacles.

THE existence of such a lake rests therefore entirely on tradition and probably some obscure legend from the *Sástras*; for it would appear that all this mountainous tract with its various cliffs and vallies, is frequently referred to as the scene of mythological story, and to one of these tales, this mountain owes its name. *Benderpúch'h* signifies monkey's tail. It is said that *Hanuman* after his conquest of *Lanca* (or *Ceylon*) when he had set that island on fire, by means of a quantity of combustible matter tied to his tail, being afraid of the flame reaching and consuming himself, was about to dip this inflamed tail in the sea to extinguish it; but the sea remonstrated with him on account of the probable consequences to the numerous inhabitants of its waters; whereupon, *Hanuman* plunged it in this lake, which ever since has retained the name. — The zemindars aver, that every year, in the month *Phálgun* a single monkey comes from the plains, by way of *Haridwar* and ascends the highest peak of this mountain, where he remains one twelve month, and then returns only to give place to another; but he returns in very sorry plight, being reduced nearly to a skeleton, with the loss of all his hair and great portion of his skin.

LEAVING this station we descended a wooded and flowery path, crossing several small nullahs, and passing the site of an old village, where there were some fine old walnut-trees; around this there was some cultivation, very backward of wheat, and a grain called *Papera*; and we saw several very large flocks of sheep, the wool of which, like that of all this part of the country, is extremely coarse. We soon after

crossed the *Unta Gunga*, by an old and rotten but better constructed bridge than usual; the river roars in a cataract of considerable height a great way below with much noise. The village *Curfalt* is close to this bridge; a short ascent led us to it. It is the highest village in this glen, and is situated on the bank of the *Unta Gunga*, 150 feet above its stream, and near the extremity of the plain before spoken of, as forming the point between the *Jumna* and *Unta Gunga*; this plain is of considerable extent, it may contain 200 acres, and is well cultivated; there were several villages upon it, but now, the remains of two, besides *Curfalt*, only are visible. This last is large and tolerably neat, and probably populous; but at present it is full of the inhabitants of all the neighbouring villages, who have brought the images of their gods to bathe. The chief man of the village, with the pundits and brahmins of *Jumnotri*, attended by a great number of both sexes, came out to meet us. The pundit, a mean and dirty looking fellow, clad with the rest in coarse blankets, came forward, and insisted on marking my forehead with the sacred yellow, a ceremony which I submitted to with a good grace as to a high compliment, and which was eagerly sought for by the hindu attendants, who, as well as the *Seana* and most of the villagers, received the blessing after me, and we all proceeded to our quarters.

THE annual ceremony of carrying the images of their gods to wash in the sacred stream of the *Jumna*, is, it appears, one of much solemnity among the inhabitants of the neighbourhood; and the concourse of people now assembled here has been busily engaged, in doing honour to it. They dance to the sound of strange music, and get drunk on a sort of vile spirit, brewed here from grain and particular roots, sometimes sharpened, as it is said, by pepper. The dance is most grotesque and savage; a multitude of men taking hands, sometimes in a circle and sometimes in line; beating time with their feet,

bend, with one accord, first nearly to the earth with their faces, then backwards, then sideways, with much grimace and many contortions. These, and their wild dresses of black and grey blankets, give a peculiar air of brutal ferocity to the assemblage.

THE men dance all day, and in the evening they are joined by the women, who mix indiscriminately with them, and keep up the dancing and intoxication till late in the night.

THEY continue this frantic worship for many days; and in truth, it bears much similitude to their general manners and habits—savage and inconsistent. At a place so sacred, where there are so many brahmins, and which is the resort of pious pilgrims, it might be expected, that a strict attention to the forms of religion, a scrupulous observation of the privations and austerities enjoined by it, would be particularly remarkable; here, however, much is met with, shocking even to those hindus who are least bigoted. All classes and casts of people, brahmins not even excepted, eat every sort of meat, save beef, and I believe fowls, and drink spirituous liquors even to excess. Fowls are in plenty in this and the neighbouring villages, and they were even offered to me as presents by the zemindars, which could not have been the case, had they been held in abhorrence. I was also surprised at their indifference, as to what might have appeared, and certainly would in the low country, be deemed pollution to their temples. They themselves pointed out the outer-room of a temple or place of worship for the use of the kitchen; and saw with perfect composure a mussulman servant, kill in it the fowls they had themselves provided, and dress them for dinner. I know not if the place was in general use for worship, it was old and in bad repair; but even to a ruined temple, the hindu of the plains would probably pay more respect than suffer such a use to be made of it. The dress of the people before alluded, to is, in fact, the

same we have observed through the whole country, after leaving the lower parts of *Sirmor*; a jacket or dress of blanket, tying like the common hindu *angerka*, around the waist and open down the right breast, light in the body and on the arms, but with short skirts all round, very ample, and gathered in folds like the Scotch phelibeg; around their waist they wear a *cemerband*, either of woollen stuff, or of rope formed of goat's hair neatly plaited. They wear drawers or trowsers very loose to the calf of the leg, but tighter, and falling in numerous creases, to the heel; a piece of blanket stuff, somewhat lighter than the rest, is worn round the shoulders like the Scotch plaid, and is used to keep the body dry, or the head from the heat, as rain or sun may require; on their head they wear a black cap of hair or wool fitted to the skull, and ending in a small point. The wool from which they manufacture these cloaths, is of extreme coarseness; very far inferior to that met within *Bisheer*, or any of the hill states to the westward, which sometimes was wove into blankets of considerable beauty and fineness; their colours are only two, a dark brown, and the common dirty grey; the former is affected chiefly by the men of superior rank and means; not a rag of cotton cloth was seen; and the dress of the women in no wise differed from that of the men, * except that sometimes their heads were covered with a handkerchief blue or checked, and they wore beads of glass or pewter in as great profusion as they could obtain them; and *bangles* of the same metal of great size, round their arms and ancles.

THE personal appearance of these people is much the same as that of the *Bisheeris* about *Rampur* and *Seran*. They have stout well built figures, are frequently very fair, though much sun burnt; their eyes of an blue, and their hair and beards curled, and of a light or

* They wore something like a petticoat instead of the trowsers, which the men dressed in.

red colour. They seem admirably calculated to be formed into soldiers for a hilly region. Here and there traces may be detected of the *Tartar* features, the small eye, high cheekbones and meagre *mustachias*, but they are not sufficiently prevalent to give rise to the idea of any considerable intercourse or intermixture. The language is still *Hindustani*, and though still very bad, it is rather more intelligible than that generally heard in *Bisheer*.

On making enquiry respecting the distance from this place to *Jumnotri*, the nature of the road, and the possibility of passing the night there, we were informed, that it is six *cos*, of very bad and rough road in the river bed; but that there is another route considerably longer with a severe ascent, which is sometimes used, when the river is too high to pass; but there is no place to pass the night in. We however believed the difficulties as usual exaggerated, and determined to carry the necessaries sufficient to enable us to remain a night, as I was exceedingly anxious to attempt reaching at all events some elevated spot on the mountain, both to judge of its structure, and to make observations from.

THE morning was excessively cold: the heights were clear, but clouds hung all around on the lower regions. Leaving every *mussulman* *sepooy*, the whole of the *hindus* set out on this pious errand; and the *Jumnotri pandit*, with some other *brahmins*, led the way: we passed the backward and green corn land, and entered *Jumna's* bed; the stream here is not large, but very rapid; we cross it on a stick, and the path here becomes dangerous and difficult, in fact there is no track; but we proceeded in the bed of the stream, crossing and re-crossing it as the lofty overhanging rocks on either side jutted into it and alternately opposed our progress.

By one of these we were at last compelled to mount, and scrambled up through a thickly tangled wood of forest trees, dwarf bamboos and creepers, frequently beholden to the roots and branches for our footing, till we reached the point of a steep crag, on which is placed a small temple, sacred to BHAI RAMJI'. The place is said to be half way from the village, and BHAI RAMJI' is understood to be the avant courier of *Jumna*, and it is his duty to announce those who come to worship her. His temple merely consists of a few loose stones, and is not three feet high. There is no image; but it contains a number of pieces of iron, with one, two, or more sharp points, some twisted and some plain; a small brass canopy hung in the center; a small lamp and bell of the same metal, which is rung during worship. Here the officiating brahmin said a long prayer with some fervency, ringing the bell and offering flowers, (which were also presented by the attendants), thus propitiating the deity towards the strangers. The place is curiously chosen—very wild and gloomy.

THE descent to the river from hence is more dangerous than even the ascent, leading in some places along the face of the rock, where the want of natural footing is remedied by laying sticks along upon the roots of trees, or pins driven into the fissures of the stone. When we reached the river bed again, the laboriousness and difficulty of proceeding was greater than below; the water was more confined and the descent quicker; the current more strong and the cascades more frequent and greater in height; while, in constantly crossing and re-crossing the water, its cold (having just left the ice) was so intense, as nearly to benumb the joints. We soon reached the spot, pointed out from below as *Jumnotri*, but it was not the sacred branch; here two streams joined the *Jumna*, and the rocks are more open than below. From hence, though completely at the foot of this higher region of the mountain, the peaks of snow are seen towering above us, as ready to over-

whelm us ; and in fact, the bed of the river is here stopt up by a prodigious mass of snow, which has carried down with it a mighty ruin of rock and soil. From under this mass of snow one stream flows ; and just above, the *Ath-paisa Gunga*, equal to the branch which retains the name of the *Jumna*, rushes down in a broken cataract from the ravines of snow. From hence turning to the left, and clambering over a rapidly ascending succession of rocks, in a short way, we reach *Jumnotri*.

The spot which obtains this name, is in fact a very short distance from the place where the various small streams which are formed on the mountain brow, by the melting of many masses of snow, unite and fall into a basin below ; to this basin however, there was no access, for immediately above this spot the rocks again approach over the stream, though their height is less formidable than below, and bar further progress in the torrents bed ; a mass of snow, blocks up the further extremity of this pass, and the river issues from under it : Between the two rocky banks, the breast of the mountain appears and closes the view, of vivid green, and furrowed by time into numberless ravines, down which are seen trickling the various sources of this branch of the *Jumna*.

At the place where it is customary to perform ablution, the rock on the N. E. side of the river is very steep, and seems of the same nature as that which has been noticed at *Asari Gerh*, apparently quartzose, and chiefly white, but exhibiting a variety of shades and colours. The structure like that too is *laminar*, and from between the *laminae* run several streams of warm water. There are several other sources : and one particularly, whence springs a column of a very considerable size, situated in the bed of the river between two large stones, and over it, falls a stream of the river water.

This water is much hotter than that before taken notice of ~~at~~ *Afari Gerh*, as well as in greater quantity; the hand cannot be borne in it for a moment, and it emits a very considerable quantity of vapour. I could not detect the least acidity to the taste, nor any sulphureous, or other smell: it was perfectly pure, transparent and tasteless. A great quantity of a red crust, which seemed to consist of an oxid of iron, with some gritty earth, covered all the stones around and under the stream, and was to all appearance deposited by the water. This by exposure to the air, hardened into a perfect, but very porous stone; whilst below the water it was frequently mixed with a slimy substance of a very peculiar character; very tenacious; of a dull light yellow colour, some what like *Isinglass*: it was certainly as well as the above described crust, produced from the water, for it covered the stones, over which the stream ran, and was very abundant. These warm springs are of great sanctity, and the spot for bathing is at the point before mentioned, where the cold and warm water mingle and form a pool about milk warm. The springs have all particular names such as *Gauri Cund*, *Terbet Cund*, &c. and as usual some, superstitious tale is related of their origin. It is said, that the spirits of the 12 *Rishis*, or holy men who followed *Mahá Deo* from *Lanka*, after the usurpation of the tyrant *RAVAN*, to the *Himāla* range, inhabit this rock, and continually worship that Divinity; why this should produce warm water, is not quite so clear. Here however, all the people bathed while the brahmin said prayers and received his dues.

ALMOST every sort of stone and rock, which we have seen in our course through the hills, is observed in the bed, and on the banks of the upper part of the *Jumna*. Of these, two predominated, that first met with in the course of the *Paber*, in large rounded masses, was particularly plentiful, consisting or composed of much mica, quartz, and

coarse sand or grit with abundance of a hard black substance, probably hornblende. The mass is of various, but generally great hardness, and I believe, it is a species of true * granite.

THE other next abundant, was that white laminated rock, from which the hot-water trickles, and which has been called quartz; it is met with of yellow, red and greenish tinges, but always in lamina. *Shist* or slate, of every sort, micaceous, and coloured of every tint, and of all degrees of hardness; grey, red, whiteish and blueish, is also abundant, and always plentifully veined with quartz. This stone, is by far the most common and plentiful all over these hills. There was no lime-stone, evident, unless some specimens of the white laminated rock resembling marble, be of a calcareous nature, which is not improbable; but I had not an acid of any sort as a test, and have to regret my incompetency to speak with any degree of positive certainty on mineralogical subjects.

DURING the course of our tour, it was peculiarly observable, that the rocky and more abrupt faces of the loftiest hills, in the whole extent from the plains to the snowy range, pointed in a north westerly direction, but varying very much, according to situation and circumstances; and that the opposite faces, though always rough and unequal, were more sloping and less precipitous: this disposition was more conspicuous and distinct, the further we entered the hills and the nearer we approached the high rocky peaks of the snowy range.

It was also obvious that the structure of these rocks was stratified; sometimes consisting of different kinds of stone, at others apparently of the same sort exhibiting merely this tendency in the formation and fracture. These strata were always at an angle with the horizon; dif-

* I think that some part of this rock was believed to be *Sienite*.

fering materially in its elevation, but generally about 45 degrees; and most frequently pointing in a line from north east, to south west. This formation was peculiarly evident in the rocks forming the banks, of this part of the *Jumna*.

It would be pleasing to speak of the vegetable productions of this remote spot, but here I am equally unable as in geological enquiries, to satisfy scientific curiosity. Those trees and shrubs which are met with through the whole range of this hilly tract, are also seen here, and there are several additions, which could they be botanically described, might be interesting. Of pines, those which resemble the silver and spruce fir, as well as one perfectly resembling the Weymouth pine with two sorts of *Larch*, are found; the birch, and a species of the sycamore, oak of several sorts, with a great profusion of trees and plants cover the rocks and hills, to the extent of the woody region; the strawberry, both the common *scarlet*, and the *alpine* sorts, and fine and large of their kinds, with raspberry and blackberry bushes, were very abundant; and here for the first time I recognized the black currant bush. The round leaved rhubarb we also saw, but I could not find, that the natives used it medicinally. The *Gork'has* used their roots as a poultice, to apply to bruises and hurts. The pundit presented me with an herb of peculiar and very pleasant smell which he pulled from off the bare rocks, at the highest part of one day's journey, it was called *Máhi*, and is considered sacred; it was very small, not growing above 2 to 3 inches in height, with a small bunch of leaves resembling fennel.

OUR return down the bed of the river was rendered fully more difficult and dangerous, by an increase which had taken place in the size of the stream, since we ascended.

Sudden fluctuations of the size of the river are very common without any immediately apparent causes; and they are to be looked for in the changes of the atmosphere, which take place very rapidly in these hills, and have a speedy effect on the snow, and consequently on the many sources of the river; partial falls of rain too occasion a quick, but momentary rise. Even when low, the dangers of the path are considerable, and I am confident, that by this road, it would be impossible to reach the place, was the river at all higher than we found it. Though trifling in detail, the obstacles are numerous and serious in practice, and it is the first day's march we have made, where I thought the danger and difficulty considerable.

When we arrived at the village, enquiry was made respecting the route to *Gungotri*, and it appeared there were two ways. The one would carry us back 3 day's march on the road we came, and crossing the country between the *Jumna* and *Ganges*, where it is narrow, would take us to *Barahât* on the banks of the *Bhagirathi*; this would occupy 4 days, and *Gungotri* is called 8 more from them, but the road is very easy, and provisions and necessaries plenty.

The other road it is said goes over a high country, through snow, it was first called four days, but now allowed to be only 3 day's journey from hence to the next inhabited spot; the whole way desert and dreary, but perfectly practicable. But both GOVIND BHASHT, the *Seana* of the village, and all the zemindars who knew the path earnestly dissuaded me from making the attempt. They say, that during the chief part of two day's march, in crossing a high snowy hill; they meet a poison in the air, which so affects the travellers, particularly those who carry loads; that they become senseless, lay down, and are incapable of motion. They cannot account for this phenomenon; but believe

it to proceed from the powerful perfume of myriads of flowers which cover the small valleys on the hill sides; but they themselves are not apparently satisfied with this explanation of the difficulty.

ON reflecting on every circumstance which had passed, and weighing these now laid before me, I determined to attempt this dangerous route.

July 16th — We left *Cursali* at 6 o'clock, and crossing the *Unta Gangā* a few furlongs, above the bridge began our ascent which leads us through various jungle to *Sunapali-ci-Dhar*, whence a noble view would be obtained, but for the usual circumstance of mist overspreading the country around; birch-wood was very plentiful on this ascent, little differing from the common birch of Europe; the leaf is larger, though of the same shape, and it is not so fragrant as the beautiful ornament of the Scotch-woods.

FROM hence we continued our ascent up a steep hill face covered with short grass, small mountain flowers and stunted bushes, which gave it a strong similarity to many of the brown hills of Scotland. And here indeed I first discovered their own characteristic plant, the true *heath*, or *heather*; it is not exactly the same species as that, most common in the highlands; its small leaves cover the stem in four regular rows upwards, so as to give it a square appearance; its bell is delicate and white; and at some distance it is very similar, save that it has not that blooming purple glow, that gives the mountains their rich colours. I have seen it however growing among the other species, though not abundant. Here too that beautiful bird, the Peacock-
* pheasant was seen and heard in greater numbers, the higher we rose, and might have been taken for *Grouse* in their own *Heather*.

* The bird is called indiscriminately *Retnāl* or *Mondāl* by the natives, and is one of very uncommon beauty. The cock bird has a body of dark glossy blue; the neck and breast shining with purple and gold, like that of a peacock. On the head he carries a crest of several feathers, which forms a shining plume.

THE ascent from *Sánapali*, to *Dig Dhar* is steep and irregular, leading over many high peaks, and continues along the brink of a very deep precipice, the bottom of which was however not in view, from the thick fog that filled the vallies and enveloped the heighths; our path is good but tiresome, from dipping and ascending frequently. *Bender-puch'h* lies on our left hand.

When flying, his back uncovered by the wings, shows white; and he spreads a tail of reddish brown feathers. His note is a peculiar and very mellow whistle; he frequents the highest, coldest, and least accessible peaks; and it appears that the higher we ascend, and the nearer we approach the snow, the more frequently they are met with, the more numerous they are. In to-day's march, we have found more than on any preceding one; but they cannot be considered as at all abundant. The hen bird is of a speckled brown colour, a little larger than the *Heath hen*, (the female of the black or wood grouse,) and has much of her appearance. Their flesh, particularly that of the young ones, is very delicate, and has much of the game flavour.

No game, of any sort, is found in plenty in these remote hills; nor in fact, are any species of animal in a wild state seen in any abundance; but there are several sorts of deer now and then met with, and of these perhaps the *musk deer* is the most remarkable. They are scarcer even than other kinds, because the valuable drug they afford, renders them an object of more eager request.

The musk, it is well known, is contained in a liquid state in a bag, at or near the navel of the animal, and is taken from it just as it is found, with that part of the skin attached in which the bag is formed. A small hollow stick is introduced, communicating air to the musk, till it dries, and the whole is tied round with a sinew of the animal. In this state the whole (called a "musk nafa or musk pod") is sold; skin, sinew and all, for about twice its weight in silver, and is very highly prized in the country. It is said, that the bag containing the musk, must be extracted from the animal, while yet alive; as, if he dies, or is killed, it dissipates, or is re-absorbed into his body, therefore he is never shot, but snared alive, and it is common, when it is known, that a musk deer is on a neighbouring hill, to torn out the country to haunt him down. From the great value of this commodity, it is natural to suppose that it is frequently adulterated, and accordingly this is done by injecting a portion of the animal's blood into the bag, while the musk is yet liquid. Thus in purchasing this drug, much caution is requisite. It has been said, that the quantity produced of this drug is small; the musk pods are commonly sent to the chief or raja, either as presents or at a certain rate, in lieu of so much tribute. A small part is bought by the low country merchants, who find their way to the hills, and who receive musk, opium, iron, &c. &c. in return for the cloth, sugar, &c. which they bring; but, on the whole, there can be no great annual supply; and if the hills to the south eastward produce the animal in no greater abundance than those that lie between the Alacananda and Setlej, the market can never be supplied, far less glutted, with genuine musk.

Another sort of deer is called by the natives the *garr'*, and this is the only sort that has fallen under our own observation. It is dark brown and of the size of a roebuck, and has horns resembling that animal's, from 6 inches to a foot in length, sharp at their points, and rough at the lower extremities; it is extremely agile, and was only seen upon impracticable precipices.

Of other animals we only saw the horn, and were informed of their existence upon enquiry, to which we were led by seeing these horns in large numbers hung up in, and about their temples. This is a universal custom, and every species of animal that carries such weapons contributes to thus ornamenting these holy places.

REACHING a point called *Gúrmú-cá-G'hât*, we descend into *Cúrmú-ci-Gád'h* which has its rise by two sources in *Mála-ci-Tiba*, and joins the *Bhím-ci-Gád'h* about one mile below, to the right. A weary ascent and unpleasant path along the hill face, carried us to a point just above *Bhím-ci-Gád'h*, into the bed of which we descended; along a hill face, covered with fern, the lower part of which was scantily clothed with shaggy birch; from the time we left *Sínápalí-ci-Dhár*, we were beyond the region where wood can grow, and it is only in the lower parts of the valley, just on the mullah's banks, that we again discovered it re-appearing in this thin stunted birch; we have passed much snow in the clefts and hollows, though the road has not actually led over it.

THE *Bhím-ci-Gád'h* here, is larger than the *Jumna* at *Cursák*, but it has every appearance of having been temporarily swelled by a fall of rain which has been heavy to-day in the mountains; it is very muddy, and extremely rapid.

ALL the hills here seem abrupt to the south, and point their strata in directions between S. W. 20, and S. E. 20; inclined to the plane of

ces; even ram's horns have their place. One sort we observed were very remarkable; when of a middling size, they are at least 3 feet long, they grow near each other at their base, and fall backwards with a bold semicircular curve and diverging from each other gradually; on the upper curved side there are articulations, from 2 to 3 inches distant from each other, the whole way from the base to the top.

The natives say, that these horns are the produce of an animal partaking of the appearance both of the deer and the goat, but more particularly resembling the latter; that it is large, as may be inferred from his horns, and that it is only found in the most remote, inaccessible, and coldest parts of the hills; that in the depth of winter, when the very vallies are covered with snow, which indeed remains on them for 5 or 6 months, this animal comes down almost to the very villages, with herds of other species; it returns as the snow melts, to its fastnesses, and about this season is seldom seen. The natives call it * *Bural*; its skin is furnished curiously with a thick soft elastic hair, and forms a comfortable bed to lie on. They are accustomed to place its horns not only in temples, but on the graves of such as were in their lives esteemed holy; and appear to attach to them some mysterious charm. We found one pair on our route, which had been placed at the spot where a man had perished in the snow; they were quite destroyed by the effect of weather.

* *Bural*, see MOORCHOFF'S TOUR. *A. R. Vol. 12th*; there can be little doubt, but it is the *Argemone*, or *avis amma*.—Secretary.

the horizon at an angle nearly similar to that before observed (45 degrees;) such are the hills forming the north side of the glen; those on the south side, presenting their northern sides to us, are more rounded and smoother than ordinary, covered with green and brown, as if there was much heather; much snow upon them towards their tops, and large scaurs of black and white rocks, streak their breasts, where the snow or the rain has bared them of soil; the very skirts, are fringed scantily with stunted wood, whence run green slopes covered with fern and a beautiful sort of thistle, through which burst a profusion of flowers of every hue, and in a deep stoney bed, winding through this green valley, runs the *Bhím-cí-Gád'h*.

We continued along the stream for some time, and passed a spot, where for several furlongs the water runs under a large mass of snow that fills up the bed entirely. Beyond this, the valley opens out considerably, displaying a pretty wide extent of rich verdure, though snow is all around; indeed for nine months of the year, the bottom of the valley itself is covered with it. Thus no cultivation can be attempted; but the vegetation is rapid and luxuriant, affording pasture to large flocks of sheep which are driven here at this season.

We soon came to our encamping ground, which is near the top of the glen, a little way from the bridge of snow. A cave, under a large stone called *Bhím-cá-Udár*, served as a covering; under this and a few similar rocks, our party to the number of 60 or more, contrived to accommodate themselves.

We have reached the top of the valley of *Bhím-cí-Gád'h*, and are in the heart of the snow; the hills which form the valley, are continuous with the range of snowy peaks, that quite close to us in front, bound

our view. A rocky ridge divides the large semicircle before us into two parts; in the back ground of that on the left hand, the eastern peak of *Bender-puch'h* rises to a prodigious height; while from its bosom stretches down a large hollow of deep snow, cut into ravines, and precipices of a fearful height. The mountain itself exhibits one huge snowy mass, without speck or stain.

On the right, *Suméru Parbat*, a peak hardly inferior to *Bender-puch'h*, forms the center of a snowy hollow, as rugged and deep as that to the left; from each of these, streams arise, which unite, and form *Bhím-cí-Gád'h* at a very short distance from hence. As we were but a very short way from these hollows of snow, we obtained a better idea than we had any opportunity to do before, of the vast thickness to which it has accumulated.

The hill people assured me, that it must be 500 cubits, while I was loosely supposing to one of them, that the face of one of the precipices of snow was 300 feet; this shews the opinion the natives entertain, but indeed only the wildest conjecture can be offered, for what mortal can ever reach them; they are desolate, cheerless, and unapproachable;

The journey of to-day, is the first which has been totally desert; not a house, nor a hut, nor any vestige of cultivation, nor trace of man, has any where appeared; it has been desolate throughout; but the hills have been particularly verdant, and the pasture very rich; not only a variety of grasses covered the ground, but a profusion of the loveliest flowers bursting through this green carpet gave the liveliest effect to every slope and bank; the beauty of the thistles and ferns, was particularly conspicuous, and cowslips, polyanthus, orchises and

lilies of every colour and species were in great profusion. Among other shrubs, to-day we remarked the common juniper, easily recognised by its berries and smell.

July 17.—THE morning was cold and foggy; by a little after day light, we were in motion, and continuing our course to the very top of the glen, crossed *Cúnál-cí-Gád'h*, just as it leaves the bosom of snow below *Bender-puch'h*, upon a bridge of ice; hence crossing the point formed by the junction of the two water courses, we passed many of the small streams that form this easternmost branch of the *Bhím cí-Gád'h*, and commenced a very difficult ascent along the principal one which falls here from a large mass of snow and continues to run under it; this was an exceedingly painful part of our road, as the ascent was very steep and slippery. The ground was here bare and the grass stunted, yet there were still plenty of flowers; a little further on, vegetation decreases still more; hardly any thing being seen, where the ground is bare of snow, save a scanty green slime and brown moss, like that found on barren damp grounds. A basin or hollow was here formed in the mountain of snow, and the ruins of the peaks around, heaped on each other. It was exceedingly cold, and a moderate warmth even, was only preserved by the toilsome exercise of climbing these heights. Many of the cooleys, and several of the sepoys, both *Gork'ha* and *Mewati* now began to lag, and were hardly able to proceed, and every one complained of the poison'd wind. I now began to suspect that this supposed poison was nothing more than the effect, which the rarefied state of the air, from the great height we have reached, has on the lungs, and this supposition I was led to frame from my own sensations; I could hardly command strength enough to climb the steep rocky path, and experienced in breathing much difficulty and oppression, as if there were an insufficiency of air. I do not think we could long have borne it, had

the ascent continued much further. In this basin we passed a small pool of water, held very sacred; its name is *Mātrī-cī-Tāl*, and from it the chief stream of *Bhīm-cī-Gād'h* issues: it is filled with ice and surrounded with snow.

FROM hence we passed over another hollow and steep ascent of snow, which lies deep on masses of bare rock, and reached the top of the ridge called *Banśūrū-cā-Ghāt*. The cold was very great, and it was painful to remain any time in inaction, yet every one was indisposed to move, and a tendency to sleep was very perceptible. The moment that any one who complained much of the oppression at breast lay down, he instantly dropt asleep, and was with difficulty roused. Eating a few mouth-fulls gave a slight relief, but nothing materially alleviated it, nor was any one free from the general symptoms of debility.

If the line can be drawn with any degree of exactness, the bottom of this ascent appears the extreme height to which vegetation extends. At the top, there is not even the dull moss or lichen seen below; the stones are bare and unchanged, except by the air; and no sign of life appears, except a few *retnāls*, and these flew together in coveys.

THIS being probably the highest point to which we were likely to ascend, I took particular notice of the rocks which composed the mountains: fragments of which chiefly formed the ridge we stood upon. They were principally the same as those remarked in the bed of the *Jumna*,

THAT hard stone, formed of white and black materials, and first met with in the *Paber's* bed was most abundant; micaceous schist much veined with quartz; and a sort of moderately hard blueish stone, much

pervaded with shining particles, and common in all rivulets at home, with several less remarkable sorts, lay in varying quantities all around. I think also I saw that common sort called whin stone, but in no great quantity. During the short opportunities afforded me by partial openings in the fog, I took particular note of the nearest and highest cliffs in view; and as far as the glass could determine or be trusted, they consist of the same kinds of rock as those found in the route we have gone over to-day, and just now described; the colour, the shape and fracture, is similar: white, red, reddish yellow, black and blue, at times in strata, at times in shapeless masses; but the primary formation of the hills is always stratified; the angle of elevation, and the direction of these strata, is ever the same.

THE ridge in which is *Bansûrû Ghât*, is continuous with *Bansûrû-cî-Dhâr*, which sweeps down to the southward in several peaks from *Sumêru Parbat*, and is thus connected with *Bender-puch'h*; beyond the *ghât* to the southward, it rises into several high peaks, and is lost in *Bacri-cî-Dhâr*, *Panda Rassu*, &c. The western side is that which we ascended, the eastern looks into a similar basin to that we have passed, from the snow of which *Bansûrû-cî-Gâd'h* flows to the *Bhâgirat'hi*; it is singular that on the eastern side there is more soil, though not more vegetation than on the west, in spite of the action of the snow, which it might be presumed annually wearing the mountain away, would leave little on its side but bare rock.

FROM this *ghât* the road wound along the mountain brow; with many deep indenting and irregularities, but with little general descent, if any, and was accordingly laborious, passing over much snow, and moist slippery rock, till we reached a pass called *Ch'hâyâ-câ-Cânta*.

Ch'hâyâ-câ-Cânta is the point at which the true descent commences, and I believe is little inferior in height to *Bansûrû-câ-Ghât*; it is

said that in clear weather, the plains of *Hindustan* may be seen from hence; but a thick fog, with heavy rain enveloped us at this time, and completely baffled the hopes I had of gaining any useful bearings.

A VERY steep rapid and difficult descent begins here and carried us to the source of *Chinpo-gād'h*; which is here formed from a number of sources, from the melting snow. We followed the course of this stream, rapidly descending for a very long way, till it is joined by another and far larger one, called *Rindī-gād'h*, which has its rise in a prodigious snowy hill named *Dūdian-ci-Bamec*, to the north west: it is very rapid and impassible. The spot where these streams meet is called *Lama T'halan*, and is very lovely.

PURSUING our course along the united stream, now known by the name of *Rindī Gād'h*, we crossed it upon a very large mass of ice, which filled up the bed for a long distance; and a mile further, on reached a spot, thick in forest, which is marked by some very noble fir and sycamore trees, under the shade of which our guides proposed that we should pass the night; and thus, the formidable journey which they earnestly dissuaded us from, and which was reckoned by GOVIND BHISHT at 40 cos, proves to consist of not more than 27 * miles, or 18 cos; a distance we could easily have traversed in two days; but for the following reasons. That but few situations are found where the requisites for shelter and fire, may be met with, so as to be fit for a halting place. *Bhīm-ci-Udār* being almost the only one; and even there fuel is only procurable at

* Of the wheel; one day's journey, 10½ miles.
 one ditto, 11½ ditto.
 hence to the village *Sac'bi*, 5 ditto.

a considerable distance; and, that the steepest and most painful ascent commences near *Bhím-ci Udár*; between which ascent, and the place we have now reached, there is no spot where rest, shelter and firewood for a night could be obtained. Thus travellers must remain the first night at *Bhím-ci-Udár*, as the two day's journies are far too laborious to be performed in one; and the severity of the second, fully makes up for the ease and shortness of the first, both by the steepness and difficulty of the country, and the badness of the road, but above all by the artificial fatigue brought on by the oppression of breath which we all felt so much.

THE vegetable productions of to-day's march, though much of it was quite bare of vegetation, were very various; two flowers particularly attracted attention; one was called the *Gugul* and grew somewhat like the common flat thistle, with leaves radiating from a center, like the representation of a sun; in the center, was a flower level with the flat leaves, much resembling the blossom of a pine apple plant. This flower is held in high religious veneration. The other consisted of a stalk covered with large and long leaves, somewhat like those of a primrose; ending in a cup resembling that of a tulip, but which was formed merely by a continuation of leaves of the same sort; which closed round the stamina and pistil, forming the petals of a very noble flower. These at their insertion were greenish, like the stalk and lower leaves; but their upper parts are black and yellow, and the center of the cup is of the same color, but far more vivid. The hill people called it **Birmah Cáunla*, because, as the guide informed us, "it was as the raja among flowers." We could obtain no explanation of the terms, and therefore the application of the name is not intelligible.

* The divine wa. or lily or Camale,

No living thing was seen on this march save the *wombats*, which flocked together in packs, and appeared of a species somewhat different from those in a lower region.

July 18.—The morning was misty; the gorge of *Ch'háya Cánta* was however distinguishable at a prodigious height above us. That pass, we are informed, was the scene of a great battle between the rebellious zemindars of the remote parts of *Rewaen*, and the troops of the raja; which, to the amount of 2000, were sent to collect the revenue, and punish the notorious and daily robberies which were there committed. The zemindars upon this foreign interference, joined and encountered the weary and starved troops, [and killed the greatest part of them.]

LEAVING our pleasant grove, we descended quite into the mullah's bed, and by a rough intricate path through thick jungle, we reached the *Sáni Gád'h*, a rapid torrent of the same size as the *Rindi Gád'h*, and crossed it by a wooden bridge, whence a steep ascent led us to *Candí-cá-Ghát* in *Candí-ci-Dhár*. This probably ends the detail of ridges which are thrown off by *Bender-puch'h*, and its dependent hills, and which we have crossed on our route during these two last marches. The ravines dividing these, all send their waters to the *Bhágirath'i*, and chiefly between the villages *Súch'i* and *Guffakee*; but many inferior ranges rise, which stretch to the southward as far as the plains, and swell that river with the streams they give birth to.

FROM this height we first obtained a momentary glimpse of the *Bhágirath'i*, running far below in a narrow rocky bed, and the enormously lofty and sharp peak of *Srí Cánta*, distinguished between clouds, gave a noble earnest of what the view would have been if weather had at all favoured us, but mist again enveloped us and dis-

appointed our hopes. We left our lofty station, and by a rough steep descent reached the village of *Suc'hi*,* which is situated near the foot of a hollow that runs down from *Canda-ci-Dhár*, and nearly a mile from the *Bhágirat'hi*; we have passed through some straggling cultivation, but the country has much the air of neglect and depopulation. Some fine old walnut trees, and many apricot and other fruit trees, shew that the village once was large and thriving.

THE river from hence appears nearly as large as the *Setlej*, when we first saw it at *Ranipúr*; but its banks are far wilder than any thing we have yet seen. The chasm in which it rolls is on a much larger scale, and the savage roughness of its mountainous precipices keeps pace with their increase in size. Bare rock is much more predominant, and wood, every where thinly scattered, still more sparingly sprinkles the rocky pinnacles, which form but one precipice from their peak to their base; such is the appearance of the river bed viewed downwards from *Suc'hi*, in a line, but little to the west of south, till shut in by closing mountains.

LEAVING the village, we crossed the end of a ridge a little above it, and descended to the river side, at the lower part of an opening in its bed, of a singular nature; it meanders for more than two miles in a flat shingly space, which may vary in breadth from one to six furlongs broad. Just above this space, on the west or right bank of the river, three villages are situated on a slope, somewhat less inclined than the surrounding hills, and on which there are many fields of wheat, &c. Precipices descend on the opposite side quite down to the river; at the lower end of this shingly space, there is a slight wooden bridge under which the river now again contracted, runs with great violence. Crossing this, one road lay along the bottom of the precipice, where

* See this village in the outline of Lieutenant Webb's Survey, — Asiatic Researches, vol. xi.

there are many bad steps; two miles from the bridge, on the opposite side, the *Shear Gad'h* enters the river, which rises in a lofty wild range to the north of *Benderpuch'h*, called *D'hum D'hār*, along which there is a very dangerous path leading to the remoter parts of *Rewaen*. The hill itself seems to be an object of superstitious fear to the hill people.

THE course now was nearly east, and the road became very difficult. Two large streams join the river a little way on; the *Gūmti*, and the *Hersila Gangā*. The first bears a large body of water along a most craggy and tremendous cleft in the right bank, and, we are told, takes its rise on the south-east side of a snowy hill called *Nahol*, forming part of the boundary between *Rewzen* and *Biseher*, and probably runs in a direction from south-west to north-east, or from west to east, to the north of *Benderpuch'h* and its range; it is said to be eight day's journey hence to the north-west, the road through snow, and very arduous and dangerous. The *Biseher* men who come to *Gangotri* and the neighbourhood, either from religious motives, or to steal sheep, make use of this road when the season admits of it.

THE *Hersila Gangā*, just above the other, is of less size, the chasm it runs in, as wild: it has its rise in the *Qureiro* range, and between it and the *Gūmti*, there is only a narrow slip of sharp rock near their *debouche*; the gap in the river bank, that admits these two rivers, is very remarkable for its sharp craggyness.

Just beyond, on the eastern bank, are the ruins of a village named *Cuchaura*, where once a *Rana* lived who held sway over all *Tacnaur*; but some quarrel arose with the *Bhotias*, who live under the *Chinese* dominion at no great distance from hence, and these people came and destroyed the village, deposed the *Rana*, and demolished a temple, which was in considerable repute, to the God *Kais*. The *pandit* of

Gangotri, who was the relater, cannot say when this took place, but as it is traditional, and this species of information does not appear of long endurance among this people, it may probably not refer to a very distant period. The ruins of the *math* or temple, are still to be seen. The village *Durāh*, our stage for the night, was but a short distance onwards, and we reached it easily by 5 o'clock.

THIS village, the highest in the bed of the *Bhāgirathī*, is situated just above the confluence of the *Kerī Nullah* with the river, and is stated to be 12 *cos* from *Gangotri*: it formerly was populous, and comparatively rich; the revenue it produced being 75 rupees annually, of which 22 were appropriated to the holy purpose of supporting the religious establishment of *Gangotri*. In the time of the *Gorc'ha* power, 45 were thus bestowed; but, by the *panit's* account, who related these particulars, little or nothing now arose from this source. Just opposite, on the other side of the river, is situated the village of *Makabba*, once populous, and of its revenue (also about 75 rupees) half went to the establishment of *Gangotri*, and half to the catching and training of hawks for the *raja's* amusement. Now, the *panit* and his family alone, consisting of about 15 persons, remain of its whole population. The village of *Cachaura* also, till lately, produced a revenue to the crown of 75 rupees, but now it is quite desolate; and this total desertion or partial deterioration, is universal in the country. A village called *Suparga*, which formerly existed at some distance below, was presented, it is said, by *Raja MĀN SĪN* when he came to bathe at the sacred spot, to the *Gangotri* establishment. Now the *zemindars* have totally deserted it, and only the name remains. There can be but little doubt, that this defalcation in cultivation, inhabitants and general prosperity, may be referred to the iron rule of the *Gorc'ha* conquerors.

When we reached the village, no male inhabitants were to be seen, save a few old *brahmins* and decrepid old men, who, with the women and children, remained in the houses. In answer to our enquiry, as to where the others were—we were readily and unhesitatingly answered, “that they had gone to buy corn, or to steal sheep;” and in a tone, that proved they thought this a piece of business, too ordinary and common to conceal.

From the descriptions attempted of the nature and appearance of the *Jumna's* banks, it may be conceived, that nothing wilder or more impracticable could well present itself to the traveller, than the scenes they afford; and I confess, that while viewing them, this was my own idea. Nevertheless, it is certain, that the character of the mountains which form that part of the *Bhágirathi's* banks, we have passed today, differs from that of any yet seen, and is marked by features still more rugged and inaccessible.

The common dress is here the same as that in use at *Curjali*—blankets of black or grey wool.

Just at the entrance of the village, I was struck by the sight of a gooseberry bush, a plant we had long looked for, without success; it was growing in a neglected state, but there was fruit upon it nearly ripe, though small and four, and there could be no doubt of the identity of the plant; this nearly completes the list of the common English garden fruits, found in the hills.*

* Here, when settled for the night, enquiries were made respecting the roads, which lead from this point to *Badarináth* on the one hand by *Cidár*—and to *Burasú*, near the head of the *Tons*, on the other; both across the snowy hills; as well as respecting what Passes there might be in this neighbourhood through them to the *Chinese* dominions, the boundaries of which, I learnt, commenced at no great distance: and having understood that two *Bhotias*, inhabitants of a village within the *Chinese* territories, were in the neighbourhood, I desired they might be brought for the purpose of questioning them,

July 19th.—A misty morning succeeded a night of drizzling rain, and we set off for Gangotri about 7 o'clock; the distance we were told:

There are in truth no roads from hence, save that by which we came, that lead through any practicable, or indeed to any inhabitable country in the first instance. But there are, as has been before remarked, paths which are used by travellers for shortness, or by thieves on their excursions to plunder neighbouring districts of their sheep and cattle, during a few of the summer months, when the snow has lessened: and thus frequently a prodigious round is cut off from a journey, where the usual low road is taken. For, in these hills, places that are in fact very close to each other, are moved to a ten or twelve day's journey, by the impetuous nature of the country, and this is well exemplified in the relative positions of Gangotri, Celdárnáth, and Badarínáth, which all lie in one ridge of hills; and of which, the first and second are not, in truth, 12 to 15 horizontal miles distant, while the second and last are still more near. Yet taking even the shortest route, and going the longest marches, ten or twelve days are requisite to travel from Gangotri to Celdárnáth, because a very long round is taken to avoid mountains totally impracticable. Of this road, I could gain no distinct information; no one here had ever attempted it, but it is described as worse than that from Jumnotri to Suchi, and extending to fully eight days, during which no habitation or trace of man is seen, and snow is chiefly predominant. There is neither shelter nor wood.

The lower road by Cachaur is even more tedious, and is in fact equivalent to going down the one river, and up the other, for it passes within one day's march of Srinagar.

From this information, insufficient as it was, we were obliged to abandon the idea entertained of visiting Celdárnáth and Badarínáth on this occasion, for our time was too limited to take the lower and more easy road, and I feared the upper and desert one, on account of the people who were already much exhausted by daily marching for a month running, and on whom even two night's exposure had made a considerable impression. When this was evident, and when it was considered that this exposure would be prolonged to at least 8 days, during which the cold and fatigue would at least equal that of the two gone by, without the means of procuring wood to warm them, and that it would be necessary to carry provisions for these 8 days along with us, while procuring porters was a very dubious matter; it may not, under these considerations, appear unnecessary to have abandoned the further prosecution of our intentions, and I with much reluctance did so.

Similar in its nature to these desert roads, but perhaps more dangerous and dismal, is that which leads along Shear Gail'h; and across Dhum Dhar to Barassu, one of the remotest divisions of Rozaen; of this route, the following account was obtained: it is wholly desert, and at all seasons lies chiefly through snow; proceeding up the ravine of Shear Gail'h by a steep and rough ascent, a more level part is gained, which leads to the usual resting place, a cave; the whole distance only about 4 cos, and the latter part entirely through snow. The 2d day's journey is of nearly the same length, and like the first, in a direct northerly course, leaving Benderpuch'h on the left hand to the south westward, while on every hand, during the day, nothing is seen but wastes of snow and sharp rock in high bare peaks; the oppression at the chest and difficulty of breathing continues great all this day, and the resting place is a cave in the snow. The 3d carries the traveller across the Dhum Dhar, at the point where the river Tonsa rises from its west side; and following its course for a cos, he reaches a cave in its banks, named Thagur Salá. The latter part of the desert is to the north west. From this place a day's journey carries him in a south west direction along the Tonsa, to Uslah, the first village in Barassu; one cos below Uslah, the village Gangar is situated in a southerly direction, a little to the south east of which is Dhatmura. Another person made this journey in 3 days, reaching Thagur Salá the 2d day, and Uslah the 3d; he calls the distance of the first day's journey 8 to 9 long cos, entirely to the north, save the latter cos, which tends westerly.

is 12 *cos*. Several points were to be arranged before we began our march; the *brahmins* requested that no *muffulman* might be allowed

The direction of the extensive and lofty range of *Dhum Dhar* is certainly very near north and south, and it is nearly as certain, from the accounts of every one who was interrogated, that the *Tonsa* arises far north, on its western face, and thus has a course from considerably to the north of the *Jumna*.

As no wood is to be found on such routes, those who travel along the higher and more inclement regions of the hills, are under the necessity of carrying blankets to protect them from the rigour of the cold while they lay in holes in the snow, or under stones, and eat food raw, or previously dressed; and this is probably by no means an uncommon mode of travelling, for there is a road from *Bisheer*, and particularly from the remoter provinces of that state, to *Badarinath* and *Cedar*, that lays entirely behind the ranges of hills in sight from here, and of which very little can possibly pass near the habitations of men: this is frequented both for purposes of devotion, and of traffic in salt and wool. The route adverted to in the narrative, leading along the hill of *Nekel*, and down the *Ghamti Ganga*, is probably a path diverging from this route to *Badarinath*, and indeed it is evident that the mountains are perturbed in every direction by similar cuts, though to the eye of the traveller they appear impassible.

It is related, that about 35 years ago, a band of 4 or 600 men, from *Bharassu*, and the remoter parts of *Gerwahal*, made an incursion through the hills into the Chinese territory, with a view to plunder. I could obtain no particulars relating to their route, or to the time it occupied, but they effected their purpose, bringing back a good many sheep. If this be a fact, it corroborates the idea that there are many more passes through the *Himalaya* range, than have come to our knowledge, or than are generally supposed, through which it is practicable to convey at least small animals.

Further information was sought respecting these passes, and the Chinese territories, by questioning the two *Bhotias* who were brought to us at *Durali*: they were however persons from whom much could not be expected; they were poor inhabitants of a miserable village, and had never travelled much; what they did know, however, they communicated in a way that shewed they did not want kindness, and that they understood the object we had in view in interrogating them; and being treated kindly, were well pleased to give satisfaction. They spoke a broken sort of *Hindustani*, acquired in their intercourse with the hill people, but their own language was perfectly distinct in every respect.

They stated that they were inhabitants of the village of *Chounach*, consisting of a few poor houses in the *purgunnah* or district of *Chapning*; the chief officer (or *subadar*, as they called him) is now at *ATEK*. This village they state to be about one month's journey from hence, at the rate of 9 to 12 *cos* per day; but they evidently have no very definite notion of a *cos*. I suspect their journeys do not exceed 6 to 8 miles; sometimes far less, as they travel over a very difficult country, and go very slowly. They represent the road as exceedingly bad: it lies for 10 days along the bed of the *Jahnu*, tracing it to its source, which lies in a lofty hill called by them *Sandiau*; and its course is very winding, but chiefly from the eastward. Another stream takes its rise from *Sandiau*, which runs to *Bisheer*, and debouches into the *Setlej*, at a place they called *Hobbe*. The name of this stream, they call *Lingeen-Kaid*.

Chaprang is a large town, situated in a plain where there is nothing but short grass; no wood of any sort. It is one month's journey from their village, in a westerly direction; one day's march, through snow and through hills, all very bad and rugged road, the rest a level plain. In the course of this journey, they pass the *Setlej* river by a *sango* or wooden bridge; it is even then of considerable size, and it goes under the name of *Lang-gin-Thang*: but they know it to be the same stream, which, in *Bisheer*, is called *Satudra* or *Setlej*.

to pass the village, which, indeed, was a measure I meant to have adopted unasked, and therefore at once agreed to. The *pandit* also represented,

From *Chaprang* to *Gara* is one month's journey also, the road laying in a northerly direction along a perfect grassy plain, with many shawl goats and sheep grazing on it; they are in abundance both at *Chaprang* and *Gara*. Between these two places is situated the city of *Tuling*, through which the road lies, and which they describe as large, and where a grand *LAMA* resides.

It has been universally found, that the hill people exaggerate distances when stating them in *cos*, and lead one to suppose that their day's marches are very long ones, when in fact they are exceedingly short; and this frequently happens, from the exceedingly difficult nature of the country and roads that lead across it. Thus, I believe that, if an average of $5\frac{1}{2}$ miles be allowed for the day's journey in these difficult roads, it will be found fully equal to the truth; this would make the course of the *Jahnevi* 55 miles, and the direction is probably from N. E. 6) to N. E. 80. But, as it turns much in a winding channel, and the road ascends and descends, full one-third may be taken from that scene, and that is even too little. This would place the source about 37 miles to the N. E. 7) of *Bhairamghati*; and, following the same reasoning, the village *Chounsah* may be double the distance further in the same direction, taking a few more miles from it, on account of greater ascents and descents than are to be met within a river's course—say one third; leaving 77 miles further, or 114 from *Bhairamghati*. *Chaprang* is said to be another month's journey to the N: 6) of which through hills, equal to about 33—less one-third or 22. The rest being on level ground, more must be allowed; but, by their own account, they do not travel more, even on a plain, than 5 or 6 *cos*, which they call 8 miles. *Chaprang* will then be found 212 miles to the north of *Chounsah*, and, by the same reckoning, *Gara* will be 240 miles to the north of *Chaprang*, and about 506 miles N. E. 11. 50; or thereabouts, from *Bhairamghati*. This is going on very uncertain data, but may, with other remarks and routes, contribute a trifle to fix some points in an hitherto little known country.

I was exceedingly anxious to obtain any information respecting the *Sotaj* and its sources, and paid very particular attention to all they said relating to that river; no one was permitted to speak to, or look at them, and I myself paid strict regard, that no question should be put of a nature to suggest to them what sort of answer was desired, and as every word they said was spontaneous, I have some confidence in this additional evidence to that river coming from a considerable distance to the eastward, and behind the *Himalaya* range. These men, however, could not distinctly say where the stream was derived from.

Many questions were put to them relative to their manners and customs on peculiar occasions. Of marriage, they tell, that the bridegroom buys his wife at a great expence, according to his means; and much expenditure is made by his father in the ceremony, the father of the bride only furnishing the ornaments of the lady; it does not appear distinctly that much is given to the *Lamas* or priests, on occasions of marriage, as they do not officiate or attend them, even the sight of a woman being strictly prohibited them. Marriage contracts are entered into at all ages, from childhood upwards, but the wives are not carried away till the age of 15 or 16.

Of their dead, they say, that in their village, they throw their dead into the river; but this is entirely from poverty, for any one who can afford it, at least partly burns the body, and then commits it to the stream. At *Chaprang*, when any man of rank (any "*sirdar*") dies, his body is taken by persons appointed for the purpose, and beat and pounded, bones and all together, and made up into balls, which are then given to be devoured by a very large species of *kites*, which are held very sacred, and are kept by the *Lamas*; they are fed regularly by persons (*sepoys*) appointed by the *Lama*, and

that it was not customary to approach the sacred shrine with arms of any sort, and that every one performed this last stage with naked feet. As by the general voice it was allowed, that marauding and plunder were common occurrences in this neighbourhood, I did not deem it proper or safe to go totally unarmed; but agreed, that only five men should be permitted to accompany us thus accoutred, and that I should take my own gun; but that these weapons of war should be thrown aside before we got within sight of the holy spot, and deposited in a cave near it, under a guard. I also pledged myself that no use should be made of these instruments, except in case of necessity; nor any life sacrificed either by the people or myself, from the time of our leaving the village till we returned to it; moreover, that I should not carry meat of any sort, dead or alive, along with me, but feed purely on rice and bread. They did not even suggest the putting off my shoes at the village, nor could I have done so; but I promised to throw them off when entering into the precincts of the temple, or approaching the holier places, with which they were much pleased. All the *Hindus*, including the *Gorc'has*, went from hence bare foot.

they are much revered and feared by the people; who do not venture to approach them. Great expence is incurred at this ceremony, many thousand rupees being given to the *Lamas*, with a sort of rich cap, of much value. The bodies of poorer people are sometimes burned, and sometimes thrown into the river. The *Lama* appears to be held in great respect: those who fail in this regard, and who do not administer the meat-offerings of grain and *ghos*, are punished by the *Mantra*; by which, the offender is placed under the influence of some spell, and rendered immovable in the position he happens to be in, and becomes (as they term it) like stone or earth.

All disputes are settled by the *Raja Carok*, (he is probably called *raja* from being the chief person, on another occasion he was called *subadar*.) A person who kills another with a sword, is fixed to four places, and branded with iron or brass instruments till he dies; a thief is branded in the forehead with an iron, his goods are seized by the State, and he is driven from the country.

These *Rhotias* were short stout men, with features strongly marked with the Tartarian characters; high cheek bones, flat nose and face, and small eyes, the corners of which turned much upwards. They wore their hair very thick and bushy, and ending in a long plaited tail, after the manner of the Chinese. Their colour was considerably lighter than that generally remarked amongst the hill people, being a dirty yellow: their faces were much tanned, however, and wrinkled. Their clothes consisted of a gown or wrapper, of coarse brown woollen stuff, with something like drawers of the stuff, very loose above, but bound very tight around the calf of the leg. The dress, figure, and general appearance, however, was exceedingly different from that of the *Paharias* or hill people.

For rather more than two *cos*, the road lay chiefly through a wood of large firs; a little above the bed of the river, the path was good, but here and there interrupted by a bad step. At this place we ascended the projection of a rock, which closes up the valley, by a rude, but curiously constructed set of steps, formed by pins stuck into the rock, and beams and stones laid across them. The channel of the river became deep, dark and narrow, and the path a mere devious scramble, over enormous fragments of rock from above, mingled with broken pieces of trees, interlaced with tangled *jungle*, till we reached a small retired spot, beneath some fine trees, where a cool spring, and the pleasantness of the place, induce pilgrims in general to halt. The river runs below this at a depth of about 100 yards, between two walls of solid rock, in which it has hollowed itself a bed just sufficient to contain it, and of which the breadth at the upper part is nearly the same as below, and in this trough it tumbles over a succession of small falls for a considerable way. Beyond this, the road is difficult, and frequently dangerous, passing along the face of *Scaurs*, in the beds of torrents, across rocks, and over a succession of broken ground, till we reach the top of a very ugly and dangerous descent, which is said to be six *cos* from the village, and which leads immediately down upon *Bhairamghāṭi*.

At this point the *Bhāgīrothī* is divided into two branches—that which preserves the name, coming from the eastward, while the other, of a size fully equal, joins it under the name of the *Jahnevī*, from the north-east. Both these rivers run in chasms, the depth, narrowness, and wildness of which, it would be far from easy to convey an idea of; between them, a lofty crag, equal in height to those that tower on either side above the torrents, is thrust like a wedge. The extreme precipitousness of all of these, the roughness of their faces, with the wood which grows near their bases, obstructed the view, and prevented the whole being comprehended at a glance; but the distant black cliffs,

topped with lofty peaks of snow, are discerned shutting up the prospect in either of the three ravines, when the clouds for a moment permit them to appear. Just at the bottom of the descent, and immediately above the junction of the two torrents, an old and crazy wooden bridge is thrown across the *Bhagirathi*, from one rock to the other many feet above its stream, and it is not till this point is reached, that the extraordinary nature of the place, and particularly of the river's bed, is fully comprehended, and then is seen the stream in a state of dirty foam twisting violently, and with a mighty noise through the strangely hollowed trough of solid granite, cutting it into shapes of every sort and leaping in fearful waves over every obstacle.

THE bed of the *Jahnevi* is at least equally picturesque and fully as savage, but we had not equal opportunities for seeing it; the perpendicularity and height of the rocky sides is perhaps greater than that of the others; this river is said to have its rise in a very lofty mountain, called *Rakesur Stan*, situated in the dominions of China, and which is 15 day's journey from hence in a direction nearly that of its apparent course from hence, viz. north east by east, I am inclined to think it is still more easterly, and by no means so distant.

Just at the wooden bridge abovementioned, there is an overhanging rock, under which worship is performed to *Bhairanji*, and a black stone partly painted red, is the image of the God, and here not only were prayers said and worship performed, but every one was obliged to bathe and eat bread baked by the brahmins, as preparatory to the great and effectual ablutions at the holy *Gangotri*.

FROM this place we ascended the rock between the streams, by a path more curious and dangerous than any we have met with. The

rock is too steep and perpendicular to afford any natural path, and the chief part is therefore artificially constructed in a manner before alluded to, by placing beams of wood and stones upon strong timbers driven into the fissures of the rock; thus forming a hanging flight of imperfect steps over the fearful gulf below; and as this sometimes has suffered from age or weather, and as sometimes the means of attaching it to the rock were scanty, or altogether awaiting the means of passing are as frequently so insufficient and hazardous, as to strike dread into those not much accustomed to such travelling—at times a leap is necessary to reach the next sure footing while the precipice and torrent gapes below; at others, all the support that presents itself to save you from this fall, is a ledge of the rock not three inches broad, with a slight bamboo, hung from some root above to take hold of. By this unpleasant path, we reached a spot on the first ledge of the mountain where in a thick grove of fir trees, a small temple is placed to *Bhairamji*. It is a plain white building erected by AMER SINGH THAPPA, who gave a sum of money to be laid out on repairs of the road and places of worship here and at *Gungotri*. Having paid our respects to this deity, we continued our road along the right bank of the river, by a path equally bad as that of one ascent, and still gradually ascending among fragments of rock and wood, which made our progress painful and dangerous.

THREE cos of this description of path brought us opposite the debouche of a considerable stream called *Miāni-ci-G'had*, which tumbles down a deep ravine, through the opening of which is seen the snowy range of *Miāni*, with the extensive bosom of snow that feeds the stream. Just below this, we had a view of a very singular and lofty peak called *Rudru Himāla Bahin*, a prodigious spire of bare rock, the top of which was enveloped in snow. Just opposite to the stream of *Miāni*, we obtained bearings, both upwards and downwards of the

rivers course, and for the first time the scite of *Gungotrī*, with the spot where the river arises, was pointed out by the pundit; this last was nearly directly east. The path now became very laborious and our progress very painful. One *cos* from *Gungotrī*, and two from *Miāni-ci-G'had*, we reached a spot called *Patangni*, which is noted as that where the five brothers, commonly called the *Pāndurwān*, BHĪM SINH, ARJUN, YUDHISHT'HIR, SAHADEO, and NACULA, remained for twelve years worshipping MAHABHO, after his retreat from *Lanka*. After that period they left this place and ascended *Swergárohinī*, a peak of the sacred hill whence the *Ganges* flows: there four of the brothers died, and their immortal parts ascended to heaven; but *Yudhisht'hira*, without tasting the bitterness of death, or quitting his earthly tenement was assumed body and all. Within a gun shot of *Gangotrī*, the *Cédār Ganga* a rapid and considerable stream, said to have its rise in the *Cédār* mountain 12 *cos* distant, debouches into the *Bhāgirathī*, and the place of confluence called *Gaurī Cunda* is holy, and serves as a further preparatory ablution ere *Gangotrī* be approached.

THE spot which bears the name of *Gangotrī*, is hid from view by the roughness of the ground, and the masses of fallen rock: so that it cannot be seen till close upon it. The hills which form the river's bed, and which the whole way from *Bhairamghátī* are exceedingly precipitous and close, here recede a little; and without losing any thing of their savage grandeur, admit somewhat of a less confined view, and more of the light of day. Just above the debouche of the *Cédār Ganga*, the bed widens into a small stringly space, in which the river rolls with great rapidity, changing its course as the floods direct it. At the gorge of this space, a bridge is thrown across, formed of two parts, the interior ends of the beams resting on a large rock in the center; and just above this bridge, in a bay formed in this stringly space, is situated the small temple or *Mat*, dedicated to the goddess GANGA or

BHA'GI'RAT'HÍ. In former days, there was no temple made with hands for her worship; but within these few years, as has been observed above, the piety of AMER SINH T'HAPPA, chief of the *Gorc'ha* conquerors, provided a sum of money (from 4 to 500 rupees) for the erection of this small building.

THE temple now built, is situated about 15 feet above the stream and precisely on the sacred rock on which it is said *Bhagíra'th* used to kneel, worshipping *Mahá Deo*; it is a small building of a square shape from 16 to 20 feet high, much in the usual form of pagodas, rounding in towards the top; it is very plain, painted white with small dull red mouldings, and surmounted with the usual round and scalloped ornaments of such places; from the eastern face of the square which is turned nearly to the sacred source, there is a small projection covered with a stone pent house roof, and in the eastern end of this, is situated the entrance to the pagoda; and just before this entrance there is placed a small pagoda shaped temple to *Bhairamji*. The whole is placed in a small enclosure, surrounded by a wall built of unhewn stone and lime, within which also there is a comfortable but small house built for the accommodation of the brahmins who come to officiate. Without the enclosure are two or three sheds constructed of wood, called *Dharm Salas* (or charity houses) built for the accommodation of Pilgrims who resort here; and there are many caves all around, formed by overhanging stones, which yield a shelter to those who cannot find room in the sheds.

THE scene in which this holy place is situated, is worthy of the mysterious sanctity attributed to it, and the reverence with which it is regarded. There is not here the confined gloomyness of *Bhairamghat'i*; the bare and peaked cliffs that rise to the sky, yield not in ruggedness

or height to any we have seen, their ruins lie in wild chaotic masses at their feet, more scanty wood relieves their nakedness; even the dark hive more rarely roots itself in the deep chasms which time has worn. Thus on all sides is the prospect closed, save in front to the east; where from behind a mass of bare rocky spires, four huge lofty snowy peaks arise. These are the peaks of *Rudra Himāla*.

THE first and most natural object of enquiry, after casting a glance over the general landscape, is to ascertain whence the river springs. Here, as at *Jamnōtrī*, we were told, that no mortal has, or can go further in its bed towards its source, than this spot; and this difficulty is indeed sufficiently apparent. I made a trial to gain a point about twelve furlongs off, beyond the temple, for the purpose of observing the course of the river, and of seeing *Gangotri* in another point of view; but having, with considerable difficulty, made my way for some distance over the unsteady fragments, at the risk of being precipitated into the stream, I was forced to turn back; beyond that point, the precipices descend more abruptly to the water's edge: and, in all probability, it would be nearly impossible to make way along their faces. Crossing the stream, to take advantage of the easier places that may occur on either side, is out of the question: it is too large and rapid;—and climbing higher up the mountain side is equally so, for the crags increase in ruggedness and steepness till they end in snow. It may be, that enterprising persons remaining at this spot for several days or weeks, might explore or form a path towards the source, for time and patient perseverance can do much, and has in fact, formed the path hitherto; but I am convinced not only of the difficulty of the thing itself, but that it would not be easy to overcome the reluctance of the hill people to ascend, whose assistance would be so necessary to strangers, and whom superstition and religious prejudice have hitherto kept below.

THE source is described as about 5 miles horizontal distance from the temple, in a direction nearly S. E. 85; and it is, in all probability, chiefly supplied by the melting of the great bosom of snow that terminates the valley, and lies between the peaks of the mountain spoken of above. This mountain, reckoned the loftiest and largest of the snowy range in this quarter, and probably yielding to none in the whole *Himāla*, obtains the name of *Rudra Himāla*, and is supposed to be the throne or residence of MAHA'DĒO himself. It has five principal peaks called **Rudra Himāla*, *Brahmāpurī*, *Vishnupurī*, *Udgārī Cantā*, and *Svargārchinī*. These form a sort of semicircular hollow, of very considerable extent, which is filled with eternal snow; from which, and from the various ravines of this hollow, the principal part of the stream flows. Probably there may be smaller hollows to the right above *Gangotri*, which supply a portion. Such is the amount of the pundits account, and I believe it to be consistent with truth, for the following reasons. Our ascent from the village of *Sutli*, which is itself high among the hills, has been great, and from *Lurāli*, rapid; so much so as to leave no doubt that this spot is far elevated above the level of the countries beyond the snowy hills, indeed our perpendicular distance from the snowy region was very considerable, and were it not that the heat of the place is increased by the confinement of the suns rays, and their reflexion from so much rock, it is probable that snow would continue lying here continually. The cold consequently is great here at night. The river *Setlej* certainly comes through the *Himāla* range; but when we were upon its banks, and at a very considerable distance within the range of snow, it was a long days journey, or probably equal to 12 miles of regular gradual ascent from the river to the region of snow, and the heat both night and day was intolerable; nay at *Serān*, 3 miles above its bed the cold was

* It also bears the name of *Panch Parbat*, from its five peaks, and *Sumān Parbat*, which must not be confounded with that springing from *Banderpuch*, and four-times the general appellation of *Cantā* is given.

inconsiderable. It must then be allowed that the difference of altitude indicated by these circumstances is a strong presumptive proof that the *Bhāgirathī* does not come through the snowy range, but rises in them.

If it does not come through the *Himālaya*, its course cannot be far from hence. The snowy peaks extend to no great breadth; they generally consist of one lofty ridge cut into high peaks and deep ravines, and project several equally irregular ridges on either side towards the north east and south west; these inferior ridges are never equal in height to the parent mountain, but nevertheless at times shoot up masses of great magnitude, whence in their turn diverge other mountains that either themselves or by their branches reach the plain.

The breadth of the mountainous region may probably occupy a space of from eighty to one hundred miles; the grounds for supposing this to be the extent of that space, are not only our own observation, but the information we have received from different and intelligent persons, relative to routes through the passes*. Thus reasoning from probabilities, observation and information, *Rudra Himālaya* is at least removed to the center of the snowy range, and it is fair to conclude that the land, mountainous and elevated as it is, rather falls than rises to the north and north east of this mountain. This is confirmed by the pundit, and those zemindars who have been accustomed to view the country from lofty situations on either side of the glen of the *Bhāgirathī*. No one seemed in the least to doubt the fact, that the river had its rise in the afore-said hollow of snow; and some went so far as to assert that, when climbing in search of stray sheep, they had seen the glen of the river ending thus, and could discern the deep ra-

* In the *Nai Nara p. 5*, after passing *Badarinath* which is about the center of elevation, that is to say, the highest elevated spot on that road, the plains are reached in three days.

vine through which it trickles down into its bed from the snowy basin: and further declare that no very considerable stream appeared to join it from any other quarter. The road before adverted to, by which the *Bisheer* men go to *Cédár* for salt, proceeding behind this mountain was quoted by the pundit as a proof, that the river did not come from a greater distance, and he mentioned several corroborating accounts given by *Bhotias*, who had travelled much in this quarter.

To all this may be added, that the stream of the *Bhágirat'w*, though large and rapid, is perhaps not greater than may be accounted for by the large mass of snow that supplies it, acted on by rain and sun, at a time of year when both have greatest effect; and that few streams of any consequence join it above the *Fahnev*; the *Shewri-Gad'h*, the *Miáni Gád'h*, the *Bougi Gád'h* and the *Cédár Gangá*, being the only ones from the south east, while from the north west side, not a single stream larger than a mere rill, falls into it; all of which renders it probable, that few if any *nullahs* unite with the river above *Gangotri*, and that it really is formed as above described.

It has been said, that the appearance of the bed of the river and hills closing up our view confirmed the information we received. About two furlongs beyond *Cangotri*, a point on the left from the northward shuts out the immediate view of the stream; beyond this, probably about one mile, (or less of horizontal distance) a point from the southward stretches down behind the former, hiding a larger and higher portion of the bed and sides; beyond this the course is the appearance straight for a considerable way to the southward of east, and a very rough craggy ridge shooting into sharp points forms the eastern bank, and ends in a point, round which the river again appears to turn, and which stretches down from *Swerigárohini*.

SWERGĀHOHINI' is the nearest of the five peaks, and forms the western point of the great snowy hollow. *Rudra Himāla* forms the eastern point: but from it a great shoulder runs down to the south westward, that as far as we could judge gives off, or ends in the mountains we are surrounded with, and forms a great unbroken though unequal snowy ridge, that bounds and confines the glen of the *Bhāgirathī*.

THE other peaks mentioned above form different points in the back of this immense hollow, and all together compose one of the most romantic as well as largest mountains, perhaps in the world. The above discussion and explanation may seem tedious and excessive; but when the object is to throw every possible light on even the remotest, and least important part, of the course of this venerable river, tediousness may perhaps be pardoned.

THE old popular idea, that the *Ganges* issues from a rock like a cow's mouth, (*Gae Mukh*) did not fail to occur to me, and enquiries were made into the origin of this fable. When it was mentioned, the pundit laughed and observed, that most of those pilgrims who came from the plains put the same question in several shapes; one asking whether it did not take its rise from the leaves of a sacred birch, (*Bhojpatr*;) others from its roots: and others again supposing, that the stream really and visibly came down from heaven. But he gravely assured us that no such thing happened, and that the river, in truth, came from the snow as above mentioned. He then gave the account above detailed, adding, that it was the true one given in the *Sāstras*, and that he was convinced of its correctness not only for that reason, but (shewing the landscape before us, and pointing to the five peaks, as in evidence of what he advanced,) because, as might be seen, it could not well be otherwise.

So far as the people of the place—pundit, brahmins, and zemindars were questioned, merely about their own district and the places contiguous, their answers were distinct and prompt, with every appearance of being correct to the best of their apprehension. But when any attempt was made to carry them further abroad, or to collect any thing of the topography of the country beyond this great range, they failed altogether: either at once saying they knew nothing about the matter, or giving improbable inconsistent accounts. Some of them asserted, that there was a plain and well cultivated country at no greater distance than 12 *cos* (horizontal distance) from the other side of *Rudra Himāla*; but, from the nature of the country it was not possible to reach it, except by a very circuitous route. But whether they alluded to the great plains of **Tartary*, or to some intervening valley, it was impossible to discover. They however asserted, that it might be seen from some of the high peaks in the neighbourhood, which I must believe to be false, or at best very doubtful: as I think there cannot be any means of ascending a point high enough to afford such a view from any place near this spot.

FROM the time we entered the bed of the river above *Such'i* one species of stone has chiefly predominated. A hard white stone pervaded more or less with black spots, streaks and stars, and frequently with mica; the structure is remarkable, and though the colour, the composition, and proportion of the ingredients vary, still it is quite the same stone: I am much inclined to believe it is a sort of granite.† It is much like that stone first met with in the *Paber's* bed, though in general

* If such a plain do exist, it cannot well, I think, be near the great plains on the N. E. and E. of the *Himālaya*, as the routes we have obtained from more credible authorities, imply the existence of a far greater extent of hills stretching even to the southward of *Kamzin*. The plain was reported, I think, to be directly behind the *Čıldār* mountain, which is continuous with, indeed, a part of *Rudra Himāla*, and did not belong to *Genubāl*.

† This conjecture has been since fully justified, as scientific men have pronounced the specimens to be true granite.

whiter: some pieces are purely so; others spotted, with jet like particles; others with long black bars, irregularly crossing each other; some with mica in a grey bed; some with dark black or blue veins, some slightly red, some yellowish, and other specimens grey. In the river bed, from *Suc'hi* to *Duráli* it was found in large rounded irregular masses, but from that village to *Gangotri*, the whole mass of the mountains seems to be composed of it, and the bed of the river from a mile or two below *Bhairamgháti* is formed in a solid mass through which an irregular trough has been hollowed by the continual action of the water, just broad enough for the stream to rush in a succession of falls and rapids. Its waters are quite loaded with a quantity of white shining sand, which doubtless is produced by the attrition of the stones rolled along this channel, and their gradual and constant action on the sides and bottom of this rock.

THE night we arrived, fatigue was sufficient to prevent much further exertion, and combined with cold to suspend the intentions even of the pious, and a night's rest under the roof of one of the *Dharam Sa'as*, was very acceptable.

THE whole of the next day (the 20th July,) was occupied by the people in bathing in the holy stream, and the worthy pundit made a considerable harvest from the zeal of the party; indeed, it was a matter of serious consequence and great joy to every one that had thus happily reached a place of such super-eminent sanctity, where, in fact, the act of ablution is supposed to cleanse from every sin heretofore committed; while the supposed difficulty of reaching it is so great, that few but professional devotees ever attempt the pilgrimage. It is, we find, customary for those who have lost their father or mother, to submit to the operation of shaving, and the changes this produced

on the party, were whimsical: even the mustachios were not spared; one chief means of grace, was frequently walking round the holy temple, and in this easy mode of obtaining it, it was observed that the most noted rogues were most forward—some were wonderfully indefatigable.

THE outside of the temple has been before described—within, there are three images, one of them, I think, was of CÁLÍ; and the stone shelf on which they were placed, was wet and soiled with the offerings presented: a peculiar and very strong smell was perceptible, but I know not what it was; the place is, as usual in *Hindú* temples, lighted by a lamp which yielded but a sickly gleam—no daylight had admittance—no sign of riches was perceptible, either in the temple or on the person of its priest—no tinsel even glittered on the images, which were formed of black stone, and were painted. The pundit was a smart little man, clothed like the rest of the hill people in coarse woollen cloth: he wore a red velvet cap upon his head, which had been presented to him by some pilgrim from the low country. The truth is, that though the shrine of *Gangotrí* is the holiest of those to be met with in this sacred range, it is the least accessible, and consequently has fewer votaries; for those coming from the low country choose rather to take a comparatively easy road, and proceed to a more splendid and better frequented shrine, that of *Badarínáth* which is thus far better endowed, and the officiating priests of which are in much better worldly circumstances, than those of *Gangotrí*. The pundit complained much of this defalcation, which he said was partly owing to the state of the country from the *Gorc'ha* conquest: as, since that period the roads being neglected, and no provision being made for the necessary repairs, it was a matter of some difficulty to reach the shrine in safety; and this being once known, had an immediate effect in deterring even those who might else have attempted the journey.

We had now staid the full time we could afford, and had not, in fact, provisions for another day; preparations were therefore made for our return, and on the morning of July 21st, we set off for *Duráli*.

The morning was clear and lovely, and the snowy peaks of *Suméru Parbat* shone forth in full glory, illuminated by the rising sun. Our route was the same as that we came by. Gooseberry bushes were abundant the whole way, but the fruit was small and sour. Several trees of cedar were pointed out* to us by the brahmins, but they were not abundant; it appeared the common red cedar, and is called by the natives *D'húp*: they regard it as very sacred. Our *Hindú* attendants each carried away a little piece of it given by the brahmins.

July 22d.—About 12 o'clock we left *Duráli*, and reached the village of *Suchá*.

July 23d.—The morning was exceedingly foggy, with much drizzling rain which indeed had fallen the whole night: we left the village at 7 o'clock, and descended to the river by a steep stony path through ridges of cultivation, and crossed it by a bridge suspended upon two rocks; it is here very rapid, and enters between banks more confined, than opposite and above the village. From hence the road leads along the face of the eastern, or left bank, rough, stony and difficult, climbing up rocks when the passenger's only hold is by roots of trees, and exceedingly uncomfortable from wet. Somewhat below the bridge, we passed the debouche of *Rindi Gád'h*, which stream we crossed, descending from *Ch'háyá Cánta*.

* It appears upon enquiry, that from the time we entered *Gerwahá*, on crossing the *Micral* nullah near *Lakkamandé*, on the first day's journey, that we have travelled entirely in *Reawan* till we crossed the pass at *Ch'háyá Cánta*, when we entered upper *Tacnour*, which occasionally was attached to *Reawan*, and sometimes formed a different *Amíl*.

AFTER a mile and half further of similar road we reached and crossed *Lo'id Gad'h* by a wooden bridge, a stream which has a course from *Juundi* a snowy hill, through 5 *cos* of desert country, and is large and rapid.

THE rocks here resume their stratiform appearance pointing as before to the southward, and their structure has changed. A little further on we crossed the river again on *Loárnád-ca Sango*. It here winds much, running very rapidly between the banks which approach each other close and are very precipitous and rough; the road which at first carried us clambering up and down the precipices with much toil, now winds along the foot of one of its banks.

Just below the bridge, there is a very rapid descent in the river's bed, for near a mile, in which space though there is no absolute cascade of any magnitude, yet the declivity is so steep, that the river tumbles over it the whole way, with a noise like loud continued thunder, in a mass of dirty foam: at the end of this rapid, we again crossed the river, to the left bank, by *Datráni-ca-Sango*, which is very long, narrow, and insecure.

THE road from *Loárnad ca-Sango*, is very painful and difficult, leading entirely over the high piled ruins of the rocks above, and much tangled with thorns, while it rises and falls continually till we reach *Dangalo-ca-Sango*, on which we crossed the *Bhágirathí* for a fourth time to-day. Just above this bridge, we saw the debouche of *Canduli Khola* above, called *Gedar Gád'h*, which is, in fact the same into which, the streams from *Bansuru Ghát* and *Sath-khar-Cot'hi* flow. A little below the bridge, and in a small nullah, not far above the river's bed, the village *Bangheli* is situated, and on the left bank a little further on, a small village, *U'i*, is seen, and from thence begins the *T'hát* or district

of *Cat'húr*. Two miles further carried us to a nullah called *Cúrmi-ci-Gád'h*, the bed of which we ascended, to get round a high rock that projects into the river's bed; the ascent was exceedingly toilsome and dangerous, its length a mile and a half: another descent to *Elgú Gad'h*, which we crossed with difficulty, and an ascent from its bed, brought us to the village *Teár*, our resting-place for the night.

Our perambulator, which had accompanied us through the hills, became so shattered and crazy at *Duráli*, that we could make no further use of it; a considerable annoyance, as we must calculate the distance by time, and from point to point: from *Suc'hí* to *Teár* it cannot be less than 16 miles.

It was mentioned, that the men of *Duráli* village were all absent when we arrived there; it was ascertained indeed, that the object of their journey was plunder, and to-day we understood, that they had actually succeeded in driving away 4 or 500 sheep and goats from the district of *Cat'húr*. Just after crossing *Dangalo Sango*, we overtook a large party of men, amounting probably to 100, armed with axes, bows and arrows, who, it appeared, had come from a village called *Rel'hal*, thus accoutered, to way-lay, and rob, the thieves of their booty. Their information however was too late, and the plunder was safely carried off. When questioned, they answered without the least hesitation, nor affected to conceal their intentions; when told that such misdoers would draw on them the vengeance of government, and that probably twenty or thirty of them would be hung; they shewed neither the affliction of shame or contrition for the offence, nor fear of its

* Every *Pa'haria* carries an axe, called by them *Dangra*, which is small, and worn stuck in the cumberbund in a manner similar to that in which the *Gorc'has* wear their *Cucris*. The *Dangra* is like the *Cucris*, the weapon of the soldier, the husbandman, or tradesman—useful in all cases. Few of them, had *salwáris*; they are not originally a hill weapon, and are all imported from the plains.

punishment, nor in any way evinced a sense of the justice or injustice of the consequence pointed out to them, but coolly answered, "it is well, as the *sircar* shall please."

July 24.—THE morning was chill and cloudy, but many of the snowy summits appeared on the opposite side of the river, with deep ravines streaked with snow, descending from their bosoms, carrying their streams to the river. A few small villages are seen near the river, on their skirts—*Taár* itself is small and poor; the houses are chiefly covered with grass; rice is probably scarce of a good quality, and wood is only used to cover the temples.

We left the village at half past 7; just beyond it the prospect down the river opens, several villages with a good deal of cultivation appearing. A various and irregular road, passing *Shagár-er-Gadh* and through the wretched village of *Cápin* led us to *Patu*, a village borne on a projecting point high above the river, upon which, and in the valley, there is much cultivation. Two miles and a half of a similar road, including another ascent and descent in crossing *Gath Gath*, carried us to *Reir'hal** which is a large village and looks more thriving

* From the village of *Reir'hal*, the lower road strikes off from *Gangotri* to *Cédarnat'h* and *Badrinat'h*. The first day's journey takes the traveler to a cave called *Shealt'ci-Udas*, 10 *cos*, the road is tolerably good in a southerly direction—one steep ascent.

Second day's journey to *Car'lár*, 12 *cos*, course southerly—half ascent, half descent.

Third day's journey to *Billang*, full 14 *cos*, direction to the east—considerable ascent and descent, but road good.

Fourth day's journey to *Powolt Danda*, a desert hill: resting-place, a cave: 10 *cos*—much ascent, but good path.

Fifth day's journey *Torgji Narain*, 9 *cos*—3 *cos* level, 6 *cos* of descent to the eastward.

Sixth day's journey to *Gauri Cunda*, 7 *cos*—ascent and descent to the eastward. There is at this place a hot spring, which is led through a brass mouth fixed in the rock, where pilgrims bathe.

Seventh day's journey to *Cedar*, 10 *cos*—great ascent, but good road. The temple to *MAHA'DEO* is said to be of considerable size; situated very near the snow, upon a spot of level ground on the mountain, which is, in fact, a part of that called *Rudra Himlái*—a sacred stream called *Cáli Ganga*, has its rise here, and joins the *Alacánanda* at *Rudraprayág*. There are, at this place, eleven *Daram Salas* for the use of pilgrims. From *Cédarnat'h* to *Badrinat'h*, although the distance horizontally be little, it requires eight days to go; forced marches will do it in six, three days of which are nearly entirely a return backward; then an ascent nearly, it is said, in the same direction. The perfect impracticability of the country occasions this necessary detour.

than usual; it was from hence that the chief part of the robber band we yesterday met, issued. Several smaller and larger streams now flow on either side to the *Bhāgirathi*, the names of which it is of little importance to mention; one large one, the *Jal-Gād'h* debouches opposite to *Reithal*. Pursuing our way, we past *Natarna* and *Doár*, poor small villages, and traversed several fields of ridged cultivation, further on we passed through *Gufali*, a tolerably neat and large village, containing from 15 to 20 houses, chiefly thatched with grass. A temple covered with wood was also observed, but the Chinese appearance of the houses, the lofty towers and enormous projecting wood or stone roofs, are wearing fast away and the houses assume more of the look of common Hindustanee huts. The wretched village of *Jacolla*, is somewhat more than 2 miles by the road, but not above one, of horizontal distance from *Gufali*, and we reached it crossing two nullahs by a stony rough and disagreeable path.

HERE we rested for the night, and in very miserable accommodations; these have been found worse as we got nearer the low country, the houses are dirty, closer, and more full of vermin.

SINCE leaving *Teár*, our route has led through the district of lower *Tacnaur*. The mountains in this day's march have lost still more of their rough savage appearance; they slope occasionally more towards their bases, and are frequently wooded far up: cultivation is more common, villages more frequent, and the predominating colours of green and yellow, give a far more cheerfull cast to a country, that however can only seem less wild by contrast with that we have left.

July 25.—THE night was rainy, and the morning as usual, cold, wet, and comfortless; and we found that, through some mistake of our

guides, or our attendant KISHN SINH, we have taken a wrong road, which is considerably more toilsome than that which leads across the river from *Teár*. In the one we were about to enter on, we were informed that, considerable obstacles would present themselves from the rise of one or two large nullahs, the temporary bridges of which had been carried away by the floods. Directions were given to erect others for our passage, but the indolence and natural slowness of these people, in the common business of life, is so great, that we could place little reliance on their exertions, and we set off without any certainty of reaching *Bárahát* that night.

THE manufactures of *Bisheer* are remarkably superior to those of *Rewaen* and *Tucnaur* both in material and workmanship; the blankets and woollen stuffs of the former, are frequently of great fineness, close in texture and of considerable beauty, while those of the latter are coarse, unsightly and bad; the wool of the former, is of a fineness equal to some of our best English wool, while the produce of the latter countries appears to partake of the character of hair, and the thread spun from it is bristly stubborn, and rather calculated to produce a coarse hair cloth, than any comfortable warm woollen fabric; the reason of this difference, is even less explicable than that of others, and it is to be feared has its origin only in natural indolence and sloth. For pasture at *Levents* is equally good in *Rewaen* as in *Bisheer*, and one breed of sheep would in all probability thrive there as well as another, seeing that they succeed perfectly well in a similar climate.

THE superior state of agriculture was notorious in every district of *Bisheer* through which we passed, and cannot entirely, though it may in some measure, be referred to the more untoward and impracticable nature of the countries now under discussion. The houses in the former are also more calculated for comfort in general than those of the

latter, though this difference is more perceptible, internally than externally.

THE circumstances in which these countries or districts are placed, though they appear to be pretty similar, differ perhaps in some points; and it is but fair to state them, as it is possible the difference of character, above remarked, may in some degree at least be referred to them.

THE *Gorc'has* have ruled in *Gerwahál* for near twelve years, previous to which a severe contest had been maintained, which drained the country of men and money. They appear to have borne in mind, in their subsequent conduct to this unfortunate State, the trouble it cost them to win it, and acted as if determined to revenge it. Its old families were destroyed; all those persons of rank and importance who were taken, were murdered or banished; its villages burnt or destroyed; and great numbers of its inhabitants were sold as slaves. The remaining part were oppressed by heavy taxes: and many voluntary banishments and emigrations took place, to avoid a tyranny too oppressive to be borne, and too powerful to be withstood. Thus, throughout great part of *Cerwahál*, the traveller sees but the ruins of villages, and the traces of former cultivation now abandoned: while, the inhabitants that remain, are, in all probability, the most ignorant and the lowest; and it may fairly be presumed, have sunk lower in exertion and mind, from the oppression they have groined under.

THE *Gorc'has* have only succeeded in subjecting the state or province of *Bisheer*, within these 3 or 4 years past, and its subjection was far less complete than that of *Gerwahál*. The conquerors have had less time, less opportunity, and probably saw that they dared less to destroy the country and villages, or murder and disperse the inhabitants; the remoter districts they scarce penetrated into, and the certainty we trace

through the whole of *Biseher* the marks of the *Gorc'ha* violence, and the proofs of their temporary power in forts and strongholds still; the former are far less obvious than in *Gerwahál*. It may be inferred from this, that the ancient spirit of liberty and resistance is less beat down, and the mental energies less depressed in this scene of recent, and somewhat milder conquest, than in that of long established tyranny.

It appears too, that *Biseher*, even in the remotest parts, has kept up a greater and more general commercial intercourse than its neighbouring provinces: the course of the *Setlej*, passing through even its wildest districts, and communicating with the plains of *Bilán* on the one hand, and those of the *Panjab* on the other; give facilities for, and encouragements to trade, not possessed by the north western parts of *Gerwahál*. Many more persons reach the plains of *Hindustan* from *Biseher*, and many merchants frequent it in return. Whilst, except a pilgrim to *Jamnótri* or *Gangótri*, none ever come or go to the countries in which these are situated.

At 9 o'clock we left *Jacolla*, detained till then by heavy rain, and marching a very short way along the hill face, we descended for upwards of a mile to the river's bed, by a very steep rough and slippery path, which there winds along its bank, following the inflexions of the stream, till we crossed *Selcours Gad'h*, opposite which there are three village one above the other on the other side, below them a small nullah falls into the river. Hence our road ran for a considerable distance, partly along rice cultivation, and partly along some flat table land which we now met with, a little elevated above the river bed in the hollow of each reach; passed *Jum-cá-Gérh* an old house or fort, projecting into the river on the opposite side, formerly a place of considerable sanctity, and where one of the many ablutions prescribed to the religious on the way to *Gangótri* was performed; just below,

Jum ci-Gád'h empties itself into the river; somewhat further on, upon the road (still on the right side of the river) we passed the small and poor village of *Inú* where we saw some of the largest peaches, I remember seeing either here or at home; we reckoned this place at least $5\frac{1}{2}$ miles from *Jacolla*.

THE path still leads along the river bank, occasionally on rice grounds and at times through thick, tangled, but small jungle to *Goári gád'h*, about 2 mks further on, a deep and rapid stream which we forded with difficulty and pursued our course to *Ríni Gád'h*, a large and deep torrent much swelled by the rains. Over this *C'holla*, which is fully 9 miles from *Jacolla*, the zemindars had gone to place a temporary bridge. We were detained a full hour, till it was ready, and a most frail fabrick it was when finished, consisting of two small round flocks extending from the left bank to a large rock in the middle, from which, to the other bank, three similar ones tied together gave a most limber and unsteady mode of transit; such was the machine on which 50 or 60 persons, many with heavy loads were to cross a wild mountain stream: by care however, although it bent till the wood touched the stream, we succeeded tolerably well: the steadiness of these hill people in preserving their footing though heavy laden, in difficult situations, is really surprising; only one accident happened, but it was a fatal one. One unfortunate *coolie* missed his step from the reaction of the timber, and fell into the stream; ere a hand could reach him, he was swallowed up and carried away in a moment to the junction of the nullah, with the river, about 150 yards below, where his head for a moment appeared separated from his load, but the foaming current of the *Bhágirat'hí* here tumbling over large rocks, with great noise, seized him and hurried him along, with its tremendous torrent.

FROM the bed of *Ríni Gád'h*, by a winding irregular road, we reached the top of the valley or reach, where *Barahát* is situated. At the

upper extremity on this (west) side, we pass'd the temple of *Likhajuru*, sacred to SIVA, and another to DURGA. Somewhat further on, on the opposite bank, is situate the village *Mandhal*, and a very short way below it *Ilot*. *Barahât* is no great distance below this last, and is situated on the right or N. W. bank of the river, on a small stripe of level land, which commences at the top of the reach, and lays at the foot of a high hill. It is a wretched place, consisting of five or six poor houses surrounded with filth, and nearly buried in a jungle of nettles, thorns, and every rank weed, the produce of a dunghill; the people looked as poor and wretched as the place.

TRADITION, for it may be said to amount to that, says, that *Barahât* was a place of note and wealth, containing 50 or 60 shops in its bazar, (a large number for a hill town,) and situated in the midst of a rich well cultivated country, abounding in corn and cattle of all sorts: it was also a place of much sanctity, and this is the only relique of its former self to be discerned. Even its temples, however, are in a *miserable state of dilapidation, though they still abound with brahmins and fugeers. *Dat'hatri* is sacred to SIVA—*Murli Manur* is either the name of a temple or the deity it is sacred to; *PARSERAM* has his shrine; and *Such'i-ca-Mandir* (the temple of *SUCHI*;) contains the famous *Trisul* or trident. There are also many holy pools for ablution, as *Surj Cund*, *Brahmâ Cund*, *Vish'hernath*; all formerly frequented by pilgrims on their way to *Gangotri*, whose worship and adoration there was acceptable, in proportion as they purified themselves by frequent ablutions, at the sacred stages on their upward way. Still they are frequented, but by no means as in former days; indeed, the difficulties thrown in the way of travellers during the sway of the *Gorc'has*, and the deterioration of the roads, have rendered *Gangotri* a place of far less resort than formerly. All these temples, bathing places, and reli-

* The Earthquake of 1803.—*Asiatic Researches*, vol. xi. page 476.

gious buildings of every description, as well as the town itself, now present a melancholy picture of ruin and decay; even the *Dharam Sālas*, and provisions of charity, have not escaped. There were several fields and rich spots of land, attached to the temple of PARASURAM, for the purpose of feeding the pilgrims during their stay here: but they have all either been taken from it, or are laying waste.

July 26.—AFTER a most uncomfortable night and procuring the means of carriage for the baggage with considerable difficulty, we proceeded on our journey, but went in the first instance to view the temples and places worthy of notice; but in fact little remains to detain the traveller, save the trident, which is surely a curious specimen of the taste of the old time. Its three-fold composition, the elegance of its shape, and the unknown characters, that occupy much of its shaft, point it out as a singular object of admiration, interest, and speculation, for by what means it came there must I suspect remain quite an undecided point. This pillar has been so minutely described (I have understood,) by M^{rs}. WEBB and RAPER, that it is perfectly unnecessary to repeat here what they must have said.

AT the turn of the river forming the end of that reach in which *Barahāt* is situated, there is a *jhulla* or hanging bridge of ropes, over which leads the direct road to *Srinagar*; below, the valley becomes broader, and stretches down in a westerly course for several miles.

LEAVING the *Jhulla* on our left, we wound along by a water course, carried for the purpose of irrigation from *Barah-ut-ti-gādh*, which we crossed and ascended to *Barah-ut-ti* village, about 2 miles from *Barahāt*. It has been a large village and it enjoys a fine prospect over all the valley, but upon this, as on the rich cultivation and villages of this valley, the hand of desolation has fallen, and left little but ruins.

JUST about *Lakhajáru* the *Bhígíratí* began to assume somewhat more of the character of a great river, spreading out into a wider channel, yet still retaining much of the impetuosity of the mountain torrent, and it sweeps in numerous windings, through this fine valley which is from 3 to 4 furlongs broad, and consists chiefly of table land, probably the bed it once ran in, and is here and there finely swelled into rises; all is cultivable, and evidently has once been under tillage, and remains of villages in various places evince a once more numerous population; all now is waste, but green and smooth.

Two or three miles from *Barahatí*, we crossed the *Rat'horgád'h* where we suffered considerable detention, while a temporary bridge was thrown over: somewhat further on, scrambling along the river side, we reached a smaller stream *Sinhótí-gád'h*, which we forded with much difficulty, for it was deep and strong. This nullah ends the long reach and valley, and we passed two or three bad steps, where the banks close for a short space, before entering on another, about 2 miles long, in the middle of which the village *D'húnda*, is situated, on a rock overhanging the water, about 7 miles from *Barahat*. The river flows now in a uniform course, till it is joined at the bottom of the reach by *Dhunári-gád'h*, a large stream which flows through a valley apparently rich in cultivation. The opposite side of the river forms part of *Dhunári par-gunnah*, and there is much rice and tillage all around.

AT *Dhúnda* village we left the river and ascended the hill behind it, first by a gradual easy path, along ledges of cultivation, till we turned the edge of the hill, when a succession of pretty sharp ascents and descents through fir covered hills, carried us to the village of *Petará*, our night's stage.

THE village of *Petará* is not much better calculated to accommodate travellers, than those we have lately passed through, poor and dirty;

but bad as the lodgings and fare were, weariness and hunger made them acceptable. Our march we reckon at only 12 miles, but heat and bad roads made it toilsome.

July 27.—THE situation of the village is lofty, and the view from it extensive and beautiful, particularly down the course of the *Bhágirat'hí*: we recognise from hence too several points, which formed objects of observation in our course up the *Jumna*, such as the peaks of *Bugi* and *Marmá*. Below, the *Gadul Gad'h* flows through a fine valley, and joins the *Bhágirat'hí* at *Dharasu*: from whence, the river runs in a long and comparatively broad valley, well cultivated and studded with numerous villages. Beyond, the eye stretches to the hills above *Athúr*, and even those near *Srinagar* are to be discerned.

THE road from the village to *Dharasu* is entirely descent; this place was formerly of some religious consequence, but now is totally in ruins; it is situated on a rock, near the confluence of the *Gadul Gad'h* with the *Bhágirat'hí*. Just at the bridge by which we cross this nullah, there is a temple to *BHYRAMGURU*, where two *jogis*, a man and a woman, reside, for the benefit of pious pilgrims, who are expected to contribute to their support. Rising from the bed of the stream, and proceeding a mile onwards, we reached *Baret'hí* village, situated on a rising ground, at the upper end of the valley: a short way from hence, there is an establishment of *jogis*, who reside at the temple of *MAN-GALÁNATH*, where, there are some uncommonly fine mango trees, but the fruit was hardly ripe.

THERE are several villages on either side of the river here: those on the north east bank are *Jal pergounsh*: that of *Qudenore*, commences on the

FROM *Barethi*, our path lay along this fine valley, pleasant and easy; the river runs chiefly on the eastern side to the debouch of the *Nagun Gád'h*, a pretty copious stream, from near *Marma-ci-Dhar*. At this point, two opposite *Dhârs* approach and interrupt the range of the valley, which, however, continues to the south eastward, till shut out by intervening points from the view, though less level and fertile than that we have passed through.

At this point, we left the *Bhâgirat'hi* entirely crossing the *Nagun nullah*, and ascending *Jaudagang-ci-D'hâr*: on the face of this hill, we found many trees of the *Tejpat*, (*Laurus Cassia*), the flavour of which was very good and powerful; it is the same with that tree, the leaves and skin of the roots of which forms an article of trade, from *Nepâl* and the lower parts of the hills with the lower provinces, and mentioned by Colonel KIRKPATRICK: it was perfectly wild and seemed tolerably abundant. Our ascent continued, chiefly through wood, occasionally along a bare hill side, and now and then along rice cultivation near small water courses passing several villages, and frequently very steep and painful till we reached *Coeffu-ci-D'hâr* continuous from the westward with *Marma*, and fully $4\frac{1}{2}$ miles from the place where we left the river, we reckon from $10\frac{1}{2}$ to 11 from *Petará*. The whole road was wearisome and irregular, and this gorge is very highly elevated, the wood towards the top, besides the common fir, consists chiefly of the long leaved oak, and a species of rhododendron frequently mentioned before, a very extensive view is commanded from hence, but not a peak of the snowy range was visible; deep and dark clouds rested on them.

From this gorge a steep descent commenced, at first through deep red soapy soil, and then in the bed of a stream called *Bél-ci Gád'h*, which rises in the pass. We passed along some scanty rice cultivation, and though the miserable ruined village of *Macrora*, and reached that

of *Bhalu*, after a very fatiguing descent. It is small, but tolerably clean, and formed our place of lodging for this night. There is nothing worthy of observation here, it is one of 7 villages forming the *Bhalu* division in the *Jounpore* district.

July 28 — At 7 o'clock we left *Bhalu*, the path descending rapidly in the bed and stream of the *Bél* or *Bhal Gad'h*: opposite the mouth of this nullah, but yet a long way off *Sowac'hola-ci-Tiba*, was observed, a high hill, just above the *Dun*; the path crossing and recrossing the stream, which is large from heavy rain, was painful and unpleasant; a little below, the stream is increased by *Sinhala-ci-Gad'h*, from a wild glen in which are situated three villages, belonging to *Bhalu* division. Still further on *Mathal Gad'h* also joins, and the whole, about 2 miles from *Bhalu*, takes a westerly direction, uniting with the *Jamli Gad'h*, which comes in a westerly direction from *Dhazauli ci-Dhar*. The whole waters of the two vallies, at first under the name of the *Jamli Gad'h*, and afterwards called the *Agloha Gad'h*, flow westward to the *Jumna*.

CROSSING the end of *Macrel ca-Danda*, which forms the point between the *Bél* and *Jamli-Gad'hs*, and crossing the latter stream, we began to ascend and passed through little dirty villages, *Dangolo* and *Bahimo*; these form a part of the *Das-jola* purgunnah, and the latter we reckoned 3 miles from *Bhalu*.

THE hills now were green and rather bare of wood, the houses had totally lost all appearance of the *Chinese* style of building, degenerating into the common poor *Hindustani* hut. The dress of the women as well as the men, had begun to change even at *Barahát*, where occasionally cotton cloth instead of blanket and woollen was observed; here cotton is the universal material of dress, sometimes coloured and checked, and the cotton skull cap is in general use.

A STEEP and hot ascent led us by the miserable village of *Górono'*, from whence the path lay on the left hand hill side to a rough wooded descent, and the bed of a dry nullah; hence a very steep zig-zag ascent brought us to the top of a height whence we enjoy an extensive view, and trace the whole valley we have crossed, from its rise in *Dhannauli*, nearly to its debouche at a village called *Gerh*, by the *Jumna*, where it has changed its name, from the *Agloha*, to the *Pália-Gád'h*. The range of *Marma-ci-D'hár* forms the northern boundary of this large valley, sketching from *Jount*, and its hills, in the westward, by *Coeffu* in the eastward, and forming the *Seuri* and *Dbanau-i-ci-D'hárs*, and stretching to the *Bhágirál'hí*; this long range, in its course gives off many subordinate *D'hárs*, which form valleys, that find a general outlet to the *Jumna* through the *Agloha-Gád'h*.

FROM this station we kept along the face of the hill, for about a mile, where turning sharp to the left a short but rough descent brought us to the village *Bélu*; this is a small and poor place, but as there are no other resting places between it, and *Nágel* in the *Deyrah Dun*, said to be a distance of 12 miles, we were forced to content ourselves with remaining for the night, and probably it was as well to give our weary people some extraordinary rest, as the march for the next day, to *Deyrah*, was described as a long and fatiguing one.

July 29.—WE rose early and got on foot by six, to encounter our day's fatigues. THE road wound along the left hand side of the hill on a rocky path formed entirely of lime stone, to the head of a valley one side of which is formed by the *Sowac'hola-ci-Tiba*; the place is called *Mugra*: it is a dark, gloomy, wooded ravine, and in it there is a perennial spring of remarkable coldness: it is one and half miles from *Bélu*. From this place, a sharp ascent brought us to a point in the crest of *Sowac'hola-*

ei-Tiba: and all the beautiful *Dun*, and the still more lovely and smiling plains of *Hindustan*, burst full upon our view.

From hence, we obtained a short last glimpse of the snowy hills, and of the peak of *Benderpuchh*. *Haridwar* too was seen, and several other points we could not certainly identify.

THE latter part of the descent is precipitous and rocky: from the foot of the hill, we passed along the beds of several small nullahs, which are only formed by the heavy rain, and through the thin jungle that covers the rising grounds at the foot of the hills, till we reached *Nagel*, a small village, not far in the plain; from hence the path to *Deyra* is plain and level, through cultivation and mango topes, leaving *Kalunga*, on our left. I regretted much that I could not visit this place; but neither weather nor time permitted; it is indeed too well known to need description; neither does the town of *Deyra* require to be described, and in fact having only passed through it, I could give no adequate idea of the place. It is about 6 miles from *Nagel*; the distance of *Nagel* from *Belu*, I cannot so well determine, but am inclined to consider it at least 7 or 8 miles, so that our concluding march was at least from 12 to 14 miles.)

THE next morning we left the *Dun*, which was chiefly under water, by the *Kearu* pass, and reached *Saharunpore* on the night of the 30th of July.



IV.

OF THE MURDERERS CALLED P'HANSI'GÁRS.

BY DOCTOR SHERWOOD,

Communicated by Colonel McKenzie.

WHILE Europeans have journeyed through the extensive territories subject to the Government of Fort St. George, with a degree of security no where surpassed, the path of the native traveller has been beset with perils little known or suspected, into which, numbers annually falling, have mysteriously disappeared; the victims of villains as subtle, rapacious, and cruel, as any who are to be met with in the records of human depravity.

THE *Phánfigárs*, or stranglers, are thus designated from the Hindustani word *P'hánfi*, (a) a noose. In the more northern parts of *India*, these murderers are called *T'hags*, (b) signifying deceivers: in the Tamul language, they are called *Ari Túlúcar*, (c) or mussulman noosers: in Canarese, *Tanti Callerú*, (d) implying thieves who use a wire or catgut noose: and in Telugu, *Warlú Waháílú* or *Warlú Vayshry Wahúdloo*, (e) meaning people who use the noose.

THERE is no reason to believe that Europeans were aware of the existence of such criminals as *P'hánfigárs*, until shortly after the conquest

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|-----|----|-----|------------|-----|------------------|
| (a) | لا | (c) | உருத்தல் | (e) | చుట్టవాండ్లు |
| (b) | — | | தகர | | |
| | | (d) | ತಂತಿ ಕಲ್ಲು | | చుట్టెవ్వవాండ్లు |

of *Sirangapatan*, in 1799; when, about a hundred were apprehended in the vicinity of *Bangalore*. They did not engage general attention; nor would it appear that they were suspected to belong to a distinct class of hereditary murderers and plunderers, settled in various parts of *India*, and alike remarkable for the singularity of their practice, and the extent of their depredations. In the year 1807, between *Chittoor* and *Arcot*, several *P'hánfigárs* were apprehended, belonging to a gang which had just returned, laden with booty from an expedition to *Travancore*: and information was then obtained, which ultimately led to the developement of the habits, artifices, and combinations of these atrocious delinquents.

THE *P'hánfigárs* that infested the south of *India* a few years ago, were settled in *Myfore*, on the borders of that kingdom and the *Carnatic*, in the *Balaghat* districts, ceded to the Company by the Nizam in 1800; and they were particularly numerous in the *poliums* of *Chittoor*. The sequestered part of the country, which comprehended these *poliums*, maintaining little intercourse with the neighbouring districts, abounding in hills and fastnesses, and being immediately subject to several *polygars*, afforded the *P'hánfigárs* a convenient and secure retreat; and the protection of the *polygars* was extended to them, in common with other classes of robbers, in consideration of a settled contribution: or, which was more frequent, of sharing in the fruits of their rapacity.

It is impossible that such criminals as *P'hánfigárs*, living by systematic plans of depredation, could long remain in the same place in safety, unless their practices were encouraged or connived at by persons in authority. Hence, after the establishment of the Company's Government over the *Carnatic*, and the districts ceded by the Nizam, and the consequent extinction of the power and influence of the *po-*

lygars, some of whom had succeeded in rendering themselves virtually independent of the former government, these murderers very generally changed their abodes, and frequently assumed other names.

WHILE they lived under the protection of *polygars* and other petty local authorities, and among people whose habits were in some respects analogous to their own, it was unnecessary to dissemble that they subsisted by depredation. They and their families lived peaceably with their neighbours, whom they never attempted to molest, and between whom there subsisted a reciprocation of interest in the purchase and disposal of the plunder which the *P'hānsigārs* brought with them on returning from their expeditions. Afterwards, on the extension of the English Government, it was usual for the *P'hānsigārs*, while they continued their former practices, ostensibly to engage in the cultivation of land or some other occupation, to screen themselves from suspicion to which they must otherwise have been obnoxious.

PHANSIGARS never commit robbery unaccompanied by murder, their practice being first to strangle and then to rifle their victims. It is also a principle with them to allow no one to escape of a party, however numerous, which they assail, that there may be no witnesses of their atrocities. The only admitted exception to this rule is in the instance of boys of very tender age, who are spared; adopted by the *P'hānsigārs*; and, on attaining the requisite age, initiated into their horrible mysteries.

A GANG of *P'hānsigārs* consists of from ten to fifty, or even a greater number of persons; a large majority of whom are Musselmans: but Hindus, and particularly those of the Rajput tribe, are often associated with them. Bramins, too, though rarely, are found in the

gangs. (f) Emerging from their haunts, they sometimes perform long journeys, being absent from home many months, and prowl along the eastern and western coasts to *Hyderabad* and *Cape Comorin*. In general, however, they do not roam to such a distance; but make one or two excursions every year. Their victims are almost exclusively travellers whom they fall in with on the road. Each gang has its *firdar* or leader, who directs its movements. Of a numerous gang, some usually remain at home, while the rest are engaged in the work of pillage and murder. Those that are abroad are often divided into separate parties of ten or fifteen persons; who either follow each other at some distance, or, the parties taking different routes, they rendezvous at an appointed place in advance; measures being at the same time taken to secure a speedy junction of the gang, should this be requisite for the purpose of attacking several travellers at once. Different gangs sometimes act in concert, occasionally apprising one another of the approach of travellers whose destruction promises a rich booty.

P'hánsigars have the appearance of ordinary inoffensive travellers, and seldom assume any particular disguise. They indeed not unfrequently pretend to be traders; and there is reason to believe, that they sometimes come from the *dekhán* clothed in the garb of *bairagis*. Formerly, when *P'hánsigáry* was practised to a greater extent, and in a more daring manner than at present, the leader, especially if enriched by former spoiliations, often travelled on horseback, with a tent, and pallid for a person of consequence or a wealthy merchant: otherwise, he appeared at first in a more humble character, and assumed in the course of his rapacious progress one of more importance, as he became possessed of horses and bullocks; which, while they afforded him carriage for the plundered property subserved the purpose of giving countenance and support to his feigned character.

(f) Brahmans, it is probable, do not assist in the actual perpetration of murder, but are employed to procure intelligence, in obtaining which their peculiar privileges afford them great facilities.

PHĀNSIGĀRS are accustomed to wait at choultries on the high roads, or near to towns, where travellers are wont to rest. They arrive at such places and enter towns and villages in straggling parties of three or four persons, appearing to meet by accident and to have had no previous acquaintance. On such occasions, some of the gang are employed as emissaries to collect information, and especially to learn if any persons with property in their possession are about to undertake a journey. They are often accompanied by children of ten years of age and upwards; who, while they perform menial offices, are initiated into the horrid practices of the *Phānsigārs*, and contribute to prevent suspicion of their real character. Skilled in the arts of deception, they enter into conversation and insinuate themselves, by obsequious attentions, into the confidence of travellers of all descriptions, to learn from them whence they come, whither and for what purpose they are journeying, and of what property they are possessed;—thus,

“ — under fair pretence of friendly ends,
And well placed words of glozing courtesy,
Baited with reasons not unpleasing,
Wind them into the easy-hearted man;
And hug him into snares.

When the *Phānsigārs* determine, after obtaining such information as they deem requisite, to attack a traveller, they usually propose to him, under the specious plea of mutual safety, or for the sake of society, to travel together; or else they follow him at a little distance, and, on arriving at a convenient place, and a fit opportunity presenting for effectuating their purpose, one of the gang suddenly puts a rope or fash round the neck of the unfortunate person, while others assist in depriving him of life.

Two *Phānsigārs* are considered to be indispensably necessary to effect the murder of one man, and commonly three are engaged. There is some variation in the manner in which the act is perpetrated, but the following is perhaps the most general. While travelling along, one of

the *P'hánsigárs* suddenly puts the cloth round the neck of the person they mean to kill, and retains hold of one end, while the other end is seized by an accomplice; the instrument crossed behind the neck is drawn tight, the two *P'hánsigárs* pressing the head forwards; at the same time the third villain, in readiness behind the traveller, seizes his legs, and he is thrown forward upon the ground. In this situation he can make little resistance. The man holding the legs of the miserable sufferer, now kicks him in those parts of the body endowed with most sensibility, and he is quickly despatched.

ANTECEDENTLY to the perpetration of the murder, some of the gang are sent in advance and some left in rear of the place, to keep watch and prevent intrusion by giving notice, on occasion, to those engaged in the act. Should any persons unexpectedly appear on the road, before the murdered body is buried, some artifice is practised to prevent discovery, such as covering the body with a cloth while lamentations are made professedly on account of the sickness or death of one of their comrades: or one of the watchers falls down, apparently writhing with pain, in order to excite the pity of the intruding travellers and to detain them from the scene of murder.

SUCH are the perseverance and caution of the *P'hánsigárs* that a convenient opportunity not offering, they will sometimes travel in company with, or pursue persons whom they have devoted to destruction, several days before they execute their intention. If circumstances favor them, they generally commit murder in a jungle or in an unfrequented part of the country, and near to a sandy place or a dry water course. A hole three or four feet in depth, in such a spot, is dug with facility; in which the body being placed, with the face downwards, it is shockingly mangled. Deep and continued gashes are often made in it in both sides, from the shoulders to the hands and to the feet, which lay open

the abdomen, and divide the tendon at the heel. Wounds are also made between the ribs into the chest; and sometimes, if the hole be short, the knees are disjoined and the legs turned back upon the body. The hole is then filled with earth. The body is thus cut and disfigured to expedite its dissolution, as well as to prevent its inflation; which, by raising or causing fissures in the superincumbent sand, might attract jackals, and lead to the exposure of the corpse. When the amount of the property is less than they expected to find, the villains sometimes give vent to their disappointment in wanton indignities on the dead body.

If, when a murder is perpetrated, a convenient place for interring the body be not near, or if the *Phānsigārs* be apprehensive of discovery, it is either tied in a sack and carried to some spot, where it is not likely to be found, or it is put into a well; or, which is frequently practiced, a shallow hole is dug, in which the corpse is buried, till a fit place for interring it can be discovered; when it is removed and cut in the manner already mentioned. If the traveller had a dog, it is also killed; lest the faithful animal should cause the discovery of the body of his murdered master. The office of mangling the dead body is usually assigned to a particular person of the gang. The *Phānsigārs* are always provided with knives and pickaxes, which they conceal from observation.

FROM the foregoing account it will be obvious, that the system of the *Phānsigārs* is but too well adapted for concealment. The precautions they take, the artifices they practice, the mode of destroying their victims, calculated, at once, to preclude almost the possibility of rescue or escape—of witnesses of the deed—of noise or cries for help—of effusion of blood—and, in general, of all traces of murder:—these circumstances conspire to throw a veil of darkness over their atrocities.

I now proceed to notice various particulars, more fully illustrating the practices, habits, and character of these criminals.

It is not improbable that formerly a long string, with a running noose, might have been used by *P'hánsigárs* for seizing travellers, and that they robbed on horseback. But, be this as it may, a noose is now, I believe, never thrown by them from a distance, in this part of *India*. They sometimes use a short rope, with a loop at one end; but a turban or a *dot'hí*, (a long narrow cloth, or such worn about the waist,) are more commonly employed; these serve the purpose as effectually as a regularly prepared noose, with this advantage, that they do not tend to excite suspicion. When such a cloth is used, it is, previously to applying it, doubled to the length of two, or two and a half feet, and a knot is formed at the double extremity; and about eighteen inches from it, a slip knot is tied. In regulating the distance of the two knots, so that the intervening space when tightly twisted, may be adapted to embrace the neck, the *P'hánsigár* who prepares the instrument tries it upon his own knee. The two knots give the *P'hánsigárs* a firm hold of the cloth, and prevent its slipping through their hands in the act of applying it. After the person they attack has been brought to the ground, in the manner already described, the slip knot is loosed by the *P'hánsigár* who has hold of that part of the cloth, and he makes another fold of it round the neck; upon which, placing his foot, he draws the cloth tight, in a manner similar to that (to use the expression of my *P'hánsigár* informer,) "of packing a bundle of straw."

SOMETIMES the *P'hánsigárs* have not time to observe all the precautions I have mentioned in cutting and interring a body; apprehensions for their own safety inducing them to leave it slightly buried. Sometimes, also, when a murder is perpetrated in a part of the country

which exposes them to the risk of observation, they put up a screen, or the wall of a tent, and bury the body within the inclosure:—pretending, if enquiries are made, that their women are within the screen. On such occasions these obdurate wretches do not hesitate to dress and eat their food on the very spot where their victim is inhumed.

In, which scarcely ever happens, a traveller escape from the persons attempting to strangle him, he incurs the hazard of being dispatched by one of the parties on watch. Should he finally escape, or should any other circumstance occur to excite alarm, or apprehensions of being seized, the gang immediately disperses; having previously agreed to re-assemble at an appointed time, at some distant place.

TRAVELLERS resting in the same choultry with *P'hânsigars* are sometimes destroyed in the night, and their bodies conveyed to a distance and buried. On these occasions a person is not always murdered when asleep; as, while he is in a recumbent posture, the *P'hânsigars* find a difficulty in applying the cloth. The usual practice is first to awaken him suddenly with an alarm of a snake or a scorpion, and then to strangle him.

In attacking a traveller on horseback, the *P'hânsigars* range themselves in the following manner. One of the gang goes in front of the horse, and another has his station in the rear: a third, walking by the side of the traveller, keeps him engaged in conversation till, finding that he is off his guard, he suddenly seizes the traveller by the arm and drags him to the ground; the horse at the same time being seized by the foremost villain. The miserable sufferer is then strangled in the usual manner.

AGAINST *P'hânsigars* it must be obvious, that arms and the ordinary precautions taken against robbers, are unavailing. When a person is

armed with a dagger, it is usual for one of the villains to secure his hands. It sometimes happens, that a party of travellers, consisting of several persons, and possessed of valuable effects, are, while journeying in imaginary security, suddenly cut off; and the lifeless and despoiled bodies being removed and interred, not a vestige of them appears. (g) Instances are said to have occurred, of twelve and fourteen persons being simultaneously destroyed. But such occurrences must be rare; and, in general, the property taken is not considerable. Such, indeed, are the cruelty and cupidity of these detestable wretches, that, on the presumption of every traveller possessing concealed treasure, or some property, however trifling, even indigence affords not its wonted security.

FORMERLY, if good horses, shawls, or other valuable articles, were among the booty, they were commonly reserved for the *polygar*, in payment of protection. A portion of the plunder was usually appropriated to defraying the expences of religious ceremonies; and, sometimes, a part was also allotted for the benefit of the widows and families of deceased members of the gang. The residue of the booty, being divided into several parts, was usually shared as follows:—to the leader, two shares; to the men actually concerned in perpetrating the murder, and to the person who cut the dead body, each one share and a half; and to the remainder of the gang each one share. The plunder was almost always carried home by the *P'hānsigārs* and sold greatly below its value:—it was never disposed of near to the place where the per-

(g) Near *Sadras*, about ten years ago, three *galah* peons were killed, having on them money in different coins, to the amount of 16,000 rupees. In 1805, five persons were killed in *Coimbatore*, and cash to the amount of about 2500 pagodas, the property of the collector of the district, was taken. In the same year, two respectable natives, proceeding on horseback from *Madras* to the *Malabar* coast, with five attendants, were attacked. In 1807, five persons, besides two others who had joined them on the road, were killed near *Lungalore*, and robbed of property to the amount of 1,000 pagodas, belonging to an officer of engineers. And, in 1815, three persons were killed in the district of *Mesulipatam*, and 2,500 rupees taken.

son to whom it belonged was murdered, nor where it was likely to be recognized, of which the *P'hánsigárs* were enabled to judge by the information imparted to them by the credulous sufferers.

THE frequent association of the most abject superstition, with the deepest guilt, has been often noticed. The justness of the observation is exemplified in the conduct of most—perhaps of all—classes of *Indian* delinquents, and remarkably so in that of the *P'hánsigárs*. Their system, indeed, seems to be founded on the basis of superstition. They pay the most servile regard to omens; and they never leave their abodes to go on an expedition, without a previous persuasion, derived from modes of divination in use among them, that it will be attended with success. Though the *P'hánsigárs* are almost all *muffulmans*, they have nevertheless universally adopted on certain occasions, the idolatrous worship of *Hindu* deities. CALÍ or MARRIATTA, (the goddess of small-pox of the *Carnatic*,) is regarded as their tutelary deity, and is the object of their adoration. She is usually invoked by them under the names of JAYÍ, or AYÍ, and of TULJAPURÍ. (h) Before an expedition is determined on an entertainment is given, when the ceremony of sacrificing a sheep to Jyṛ is performed; and though perhaps not always yet it would seem generally, in the following manner. A silver or brazen image of the goddess, with certain paraphernalia pertaining to her;

(h) Colonel COLIN MACKENZIE, so well known for his successful researches into *Indian* history and antiquities, observes, in a letter to me, "that it was the custom of many of the ancient heads of families, that have raised themselves by depredation to rank and power, to conciliate CALÍ; hence the sacrifices of human kind, of offerings of noses, and ultimately of sheep by the Rajahs of *Myfore*; and now the continuation of cocoanuts at the hill of *Myfore*, which derives its name from MAHE'S-ASURA-MARDANÁ, another name for CALÍ."

"At *Chitteldroog* also the ancient *polygami* worshipped and sacrificed to CALÍ, and even still at *Tuljapur*, on the western ghats, 300 miles west of *Hydrabad*, on the road to *Poonab*. I was there in March 1797. It is a celebrated temple of CALÍ, where the *pooja* is performed by a low tribe and not by *bramins*, who abhor these rites. It is even so much suspected that infamous rites and human victims were offered there, that my head *bramin* (the late valued *Boriab*) horror-struck by the accounts he received, urged my departure from *Tuljapur* and was not easy till we got away."

and sometimes, also, one of *GAN'SA*; and the images of a lizard and a snake, reptiles from which presages are drawn; together with the implements of *Phánsigáí* as a noose, knife, and pickaxe, being placed together, flowers are scattered over them, and offerings of fruit, cakes, spirit, &c. are made; odoriferous powders are burned, and prayers are offered for success. The head of the sheep being cut off, it is placed, with a burning lamp upon it and the right fore foot in the mouth, before the image of *JAYÍ*, and the goddess is entreated to reveal to them, whether she approves of the expedition they are meditating. Her consent is supposed to be declared, should certain tremulous or convulsive movements be observed, during the invocation, in the mouth and nostrils, while some fluid is poured upon those parts. But the absence of those agitations is considered as indicating the disapprobation of the goddess, and the expedition is postponed.

ABOUT ten or twenty day's afterwards, the ceremony is repeated; and, if auspicious inferences be drawn from it, the *Phánsigars* prepare to depart. But before they determine towards what quarter to proceed, some persons of the gang are sent on the high road, in the direction they wish to take, to observe the flight of crows and other birds, and to listen to the chirping of lizards. Should success be betokened, the same path is taken. If the signs be adverse, the *firdar* sends some of the gang to make observations on another road, or at a place where two roads meet; and these votaries of superstition proceed in that direction, which promises, as they infer, the best success.

IN the course of their progress, they observe the same scrupulous regard to omens. Emboldened by favorable ones, they are greatly discouraged by those of an opposite tendency. If they have not proceeded far from home, when unlucky signs are descried, they regard

them as premonitions to return:—under other circumstances they either perform certain ceremonies, or they halt for a few days, till the malignant influence, denoted by them, is supposed to be passed; or else they bend their course in a different direction. To the intervention of bad omens, a traveller, over whom destruction was impending, is sometimes indebted for his safety. (i)

ON returning also from a successful expedition, ceremonies are performed to JAYI.

THE *P'hānsigārs* keep the *Hindu* festivals of the *Dīpāvalī* and the *Defferah*, which they celebrate in a manner similar to that observed among *Hindus*.

A TRADITION is current among *P'hānsigārs*, that about the period of the commencement of the *Cili Yug*, MARIATTA co-operated with them so far, as to relieve them of the trouble of interring the dead bodies, by devouring them herself. On one occasion, after destroying a traveller, the body was, as usual, left unburied; and a novice, unguardedly looking behind him, saw the goddess in the act of feasting upon it, half of it hanging out of her mouth. She, upon this, declared that she would no longer devour those whom the *P'hānsigārs* slaughtered; but she con-

(i) It would be tedious to enumerate all the omens by which they allow themselves to be influenced in their proceedings. I shall briefly mention a few of both kinds—propitious and averse.

The following are favorable signs:—A lizard chirping, and a crow making a noise on a living tree on the left side. A tiger appearing is deemed rather a good sign. The noise of a partridge on the right side, denotes that they will meet with good booty on the very spot, and they, therefore, are accustomed to make a halt.

These be oken misfortune:—A hare or a snake crossing the road before them. A crow sitting and making a noise on a rock or a dead tree. An ass braying while sitting. An owl screeching. The noise of a single jackal. If a dog should carry off the head of a sheep which they have sacrificed, they consider it to betoken that they will get no booty for many years.

descended to present them with one of her teeth for a pickaxe, a rib for a knife, and the hem of her lower garment for a noose, and ordered them, for the future, to cut and bury the bodies of those whom they destroyed.

WHITE and yellow being considered the favorite colors of their patrons, and those in which she is arrayed; the cloths for strangling are of one or other of these, to the exclusion, I believe, of all other colors.

RIDICULOUS as their superstitions must appear, they are not devoid of effect. They serve the important purposes of cementing the union of the gang; of kindling courage and confidence; and, by an appeal to religious texts deemed infallible, of imparting to their atrocities the semblance of divine sanction.

To the ascendancy of the same superstitious feeling is also to be ascribed the curious circumstance that *P'hānsigārs* are accustomed to refrain from murdering females, and persons of the *Camīla* cast; which includes gold, iron, and brass, smiths, carpenters, and stone-cutters.) Washermen, potmakers, pariahs, chucklers, lepers, the blind and mutilated, a man driving a cow or a female goat, are also spared. These persons appear to be regarded either as the descendants or servants of JAYI: as her constant worshippers; or as having claims to the especial protection of the goddess, and are for these reasons exempted from slaughter.

WHEN this rule is respected any one of these persons, travelling with others of different casts, proves a safeguard to the whole party; the same principle which prompts the *P'hānsigārs* to destroy every individual of a party, forbidding them to kill any unless the whole.

MANY *Phánsigárs*, who have become informers, have declared that they never knew any of the abovementioned persons to have been destroyed, and conceived that no pecuniary temptation could be sufficiently powerful to occasion a violation of the rule. Others have stated that they had *heard* of a gang of *Phánsigárs* who, having murdered a woman, never afterwards prospered, and were at length destroyed. Notwithstanding the reasons for acquiescing generally in the truth of the statement, that women, and men of particular casts, are spared, the following occurrences, in the latter of which not fewer, than nine persons disappeared, and who were almost beyond doubt murdered by *Phánsigárs*, shew that their religious scruples on this point are, when the temptation is great, at least sometimes overcome.

IN the latter end of 1800, MOHAMED ROUS, the subadar who commanded the escort of the Resident of *Mysore*, being ordered to join the force then forming against the southern *Polygars*, sent some of his family, among whom were two, if not three, women, to *Madras*. They were never heard of until June 1801; when a man was seized at *Bangalore* having in his possession a bullock which was recognised to have belonged to MOHAMED ROUS. This man was a *Phánsigár*; and gave a clear account of the murder, by a gang to which he belonged, of the subadar's family.

THE wife of KISTNA ROW, in company with his nephew, and attended by a bramin cook; two female servants, two private peons, and two *coolies*, set out from *Poonah* with four horses to join KISTNA ROW, then at *Nagpúr*. They had nearly completed their journey, having arrived at a village about fifteen miles from the place of their destination, and sent to apprize KISTNA ROW of their approach. Two persons were sent by him to conduct the party to *Nagpúr*; but subsequently to the departure of the travellers

from the village abovementioned no intelligence could be obtained—no traces whatever could be discovered of them; and though about four years have since elapsed, all enquiries have been fruitless. (*k*).

THE utility to such criminals as *Phánsigárs* of signs, and of words and phrases not understood by others, as channels of communication must be obvious. It is accordingly found that several such are employed by them. Some of those in more frequent use I shall mention; and the catalogue might have been easily extended.

DRAWING the back of the hand along the chin, from the throat outwards, implies that caution is requisite—that some stranger is approaching. Putting the open hand over the mouth and drawing it gently down implies that there is no longer cause for alarm. If an advanced party of *Phánsigárs* overtake any traveller whom they design to destroy, but have need of more assistance, they make certain marks on the road, by which those of the gang who follow understand that they are required to hasten forwards. A party in advance also leaves certain marks where a road branches off, as intimations to those who follow of the route their comrades have taken.

THE following list comprehends several slang terms and phrases in use among them. This language they denominate *Pherasferi-cí bát*; or, as the term may be rendered, the language of dispatch or emergency.

(*k*) I have stated that nine persons were cut off on this occasion, though there is some reason to believe that the party consisted of even a greater number.

KISTNA Row had been formerly employed in the confidential situation of Shiristédár under Colonel READ, when this gentleman held the Collectorship of the territories ceded by Tippos on the conclusion of the war of 1793. He afterwards served under Colonel CLOAN at the Residency at Poona; where he is still employed by the British Government.

OF THE MURDERERS

Yelú....	one	Comudí (h)	hen
Bítrí....	two	Sendí	coral
Sancód....	three	Pandúr-p'hálí	pearl
Wodlí	four	Shaic'h-jí or ..	} mufslman
Panchúrú	five	Mohamed Khan ..	
Serlú and	} six	Bhítú	hindu ditto
Cherú		Cantger (per)	watcher
Sat'húrú	seven	C'halcári	intelligencer
Defrú	ten	Worawal	perſons appointed to
Máhi	one hundred		ſeize horſemen
Hácadé	one thouſand	Mahí	pickaxe
Doácadé	two thouſand	Cát'hini	knife for cutting
Defacádé	ten thouſand		the dead body
Sitcalé	pagoda	Rumál	a handkerchief
Burcé	rupee		worn as a turban
Chiltá	fanam	Cancha (h)	} ſaſh
Sitac	gold	D'hotí (tel)	
Cawúdga	ſilver	Newár (h)	tape
Cúrþ	a horſe	Nár Muctem	} various articles uſed for
Cúrþaní	a mare	Sir-ghant	
Newála	ſheep	Der-ghant	chief knot
Lamcání	a hare		1½ or ſlip knot
Móz (per)	bullock	Mán	a convenient place
Agá-í	turban		for murdering
Raclán (per)	jackal	Cónt	name of an entertain-
Comuda (h)	cock		ment given by P'hánsí-
			gárs to their friends

Literally P'hánsígár acception

Nyamet A delicacy A rich man

Lacra A ſtick A man of no property

P'hankaná Ditto

Dhol A barber's drum An old man

Man j'harcer do Sweep the place See that no person is near

Kanta pante láo Bring firewood Take your allotted posts

Pán ka rumal nícálo Take out the handker. Get out the doti, &c.

chief with the beetle

Pan Khaó Eat beetle Despatch him

Roná cero Implies a slight burial, with the face downwards, the body whole, and covered only with sufficient earth to conceal it.

Kedbí Gidbí, Dekho, Look after

the straw. Look after the corpse; that is, the *P'ha'nsigars* proceed to a village after the slight burial, and send out the appointed persons to bury the body properly, keeping watch that no person is looking.

Kedba bahir pariya The straw is

come out. Jackals have taken out the corpse: you must not go that way.

Bhaváni Púter.... Descendants of Bhowani.

Putúr Town of Bhowani Púter.

} *P'ha'nsigars* ?

Used interrogatively to ascertain, without the risk of exposing themselves, whether persons whom they meet on their journeys, and whom they suspect to be of the same fraternity, are so or not. When caution is particularly requisite, the question is

put in the latter and less suspicious shape. The first syllable *put* ascertains the point of their connexion with *Bhaváni*, whilst from the termination *úr*, which signifies a town or village, they would appear to a stranger to be enquiring only about some particular place.

PHĀNSÍGARS bring up all their male children to the profession, unless bodily defects prevent them from following it. The method observed in initiating a boy, is very gradual. At the age of ten or twelve years, he is first permitted to accompany a party of *Phānsígárs*. One of the gang, generally a near relation, becomes his *ustād* or tutor; whom the child is taught to regard with great respect, and whom he usually serves in a menial capacity, carrying a bundle, and dressing food for him. Frequently the father acts as the preceptor to his son. In the event of being questioned by travellers whom he may meet, the boy is enjoined to give no information further, than that they are proceeding from some one place to another. He is instructed to consider his interest as opposed to that of society in general; and to deprive a human being of life, is represented as an act merely analogous and equivalent to that of killing a fowl or a sheep. At first, while a murder is committing, the boy is sent to some distance from the scene, along with one of the watchers; then allowed to see only the dead body; afterwards more and more of the secret is imparted to him—and, at length, the whole is disclosed. In the mean time, a share of the booty is usually assigned to him. He is allowed afterwards to assist in matters of minor importance, while the murder is perpetrating: but it is not until he has attained the age of 18, 20, or 22 years, according to the bodily strength he may have acquired, and the prudence and resolution

he may have evinced, that he is deemed capable of applying the *dhuti*, nor is he allowed to do so, until he has been formally presented with one by his *ustád*. For this purpose a fortunate day being fixed upon, and the time of the *Defferah* is deemed particularly auspicious, the preceptor takes his pupil apart and presents him with a *dhouti*, which he tells him to use in the name of JAYÍ; he observes to him that on it he is to rely for the means of subsistence, and he exhorts him to be discreet and courageous. On the conclusion of this ceremony his education is considered to be complete, he is deemed qualified to act as a *Phánsigár*; and he applies the noose on the next occasion that offers.

AFTER his initiation, a *Phánsigár* continues to treat his preceptor with great respect. He occasionally makes him presents, and assists him in his old age; and, on meeting him after a long absence, he touches his feet in token of reverence.

SUCH is the effect of the course of education I have described, strengthened by habit, that *Phánsigárs* become strongly attached to their detestable occupation. They rarely, if ever, abandon it. (1) Some, narrowly escaping the merited vengeance of the law and released from prison under security, could not refrain from resuming their old employment; and those who, bending under the weight of years and infirmities, are no longer able to bear an active or principal part, continue to aid the cause by keeping watch, procuring intelligence, or dressing the food of their younger confederates.

THE bonds of social union among *Phánsigárs* are drawn still closer by intermarriages. Though not of frequent occurrence, instances are

(1) Three are known to have engaged in the service of the Company as sepoyas.

not wanting in which they have married into families deemed honest and respectable. The women are not ignorant of the proceedings of their husbands. Persons of mature age are very rarely admitted into the fraternity; and when this has been done, it was only after long and intimate intercourse had enabled the *P'hānsigārs* fully to appreciate the character of their confederates.

To the influence of personal character are *P'hānsigārs* usually indebted for becoming the heads of gangs. Like others, who follow lawless and abandoned courses, the *P'hānsigārs* are profligate and improvident, and addicted to the use of *bang*; so that the wealth they may acquire, even though considerable, is soon wasted.

WHETHER any *P'hānsigār* were ever capitally punished by the Nabobs of the *Carnatic*, I know not. One gang, settled in the polum of *Chargal*, near the *Paidnaigdrug Pass*, between the upper and lower *Carnatic*, was apprehended about 17 years ago, and fined to the amount of 5,000 rupees by the *subahdar* of the province; a mode of punishment so far from being justifiable, that it could hardly have been imposed except from sordid motives: nor could it fail to give new impulse to the activity of the *P'hānsigārs*, and to render them more than ever rapacious and secret in their barbarous practices.

HYDER ALI proceeded against these criminals in a very summary manner, and destroyed several of them. In the reign of *Tippu*, some were sentenced to hard labour, and others suffered mutilation of the limbs. While PURNIAH was *dewan* of *Mysore*, during the minority of the present Rajah, highway robbery being frequent, was made capital, and several *P'hānsigārs* were executed.

It must be obvious that no estimate, except what is extremely vague and unsatisfactory, can be formed of the number of persons that have

annually fallen victims to *Phānsigārs* in the south of *India*. The number has varied greatly at different periods. There is reason to believe, that from the time of the conquest of *Mysore* in 1799, to 1807 and 1808, the practice of *Phānsigārī*, in this part of *India*, had reached its acme; and that hundreds of persons were annually destroyed. (m) The great political changes, which marked the commencement of that period, and the introduction of a new system of government in *Mysore*, the *Ceded Districts*, and the *Carnatic*, though infinitely preferable to the former, yet was it in many respects less jealous and vigilant, and afforded facilities of communication before unknown between distant countries, of which the *Phānsigārs* and other criminals availed themselves to overspread the country: and it may be conjectured that many persons, deprived by the declension of the *Mohammedan* power of their wonted resources, were tempted to resort to criminal courses to obtain a subsistence.

THE foregoing description of the *Phānsigārs* is meant to be more particularly applicable to those gangs that were settled in the northern part of the *Carnatic* and in the *Ceded Districts*, antecedently to the year 1808. Since that time, they have become well known to the *English* courts of justice, and their habits have undergone some changes. Many have left the Company's territories and fled to those of the *Nizam*, and of the *Mahrattas*. But though the number of them is greatly diminished, *Phānsigārs* still infest the dominions of the Company. The gangs,

(m) In one of his reports, the magistrate of *Chitār* observes:—"I believe that some of the *Phānsigārs* have been concerned in above two hundred murders; nor will this estimate appear extravagant, if it be remembered, that murder was their profession, frequently their only means of gaining a subsistence: every man of fifty years of age, has probably been actively engaged during twenty five years of his life in murder, and on the most moderate computation, it may be reckoned, that he has made one excursion a year, and met each time with ten victims."

† M^r. FRANCIS BARTOLEMEO says, in a note page 69.—"During a residence of 13. or 14 years in *India*, I never heard of any traveller being robbed or murdered on the highway." —*Travels in India*, translated by FORSTER.

indeed, consist of fewer persons than formerly; their plans are less systematic, their range is less ample; they roam the country more secretly; more frequently changing their names and places of abode; and adopting other precautionary measures to screen themselves from justice. Unfortunately, few of the numerous *P'hānsigārs* that have at different times been apprehended could be convicted in accordance with the evidence required by the *Mohammedan* criminal law; which admitting not the testimony of accomplices, and rarely the sufficiency of strong circumstantial evidence unless confirmed by the confession of the culprits, their adherence to protestations of innocence has alone, but too frequently, exempted them from punishment. Those that have been tried and released becoming greater adepts in deceit, have, together with their old propensities, carried with them a knowledge of the form of trial, and of the nature of the evidence requisite to their conviction.

THE habits and proceedings of the *P'hānsigārs* it is reasonable to conclude have been modified and varied by different circumstances and events of a local or political nature in the several states infested by them, in some places approximating more than in others to the foregoing description. There is every reason to believe, that in the *Deccan*, and more particularly in the territories of the *Nizam*, *P'hānsigārs* are very numerous. They will be naturally encouraged to settle in greater numbers, and to carry on their practices with less caution and secrecy, in a country, a prey to anarchy or invasion, where the administration is feeble or corrupt, or where crimes are constantly committed with impunity. It is also not unreasonable to suppose, that they may occasionally act in concert with other classes of delinquents; and that their proceedings may sometimes be of a mixed nature, partaking of the peculiarities of those with whom they may be in league. In those countries too, where *P'hānsigāri* has been long practised, it may be presumed,

that the ordinary artifices will at length become known, and as the success of those murderers must chiefly depend on the ignorance of travellers of their devices, they will perhaps find it necessary to resort to novel and unsuspected stratagems.

I HAVE heard of no instance in which a European was murdered by *P'hānsigārs*. The manner in which they are accustomed to travel in *India* is perhaps generally sufficient to exempt them from danger; added to which, apprehension of the consequences of strict enquiry and search should a European be missing, may be supposed to intimidate the *P'hānsigārs*, at least in the dominions of the Company. Similar reasons influence them in sparing coolies and parties charged with the property of *English* gentlemen, combined with the consideration that while such articles would generally be useless to the *P'hānsigārs*, they would find difficulty in disposing of them, and might incur imminent danger of detection in the attempt.

THAT the disappearance of such numbers of natives should have excited so little interest and enquiry as not to have led to a general knowledge of those combinations of criminals will naturally appear extraordinary. Such ignorance, certainly, could not have prevailed in *England*, where the absence, if unaccounted for, of even a single person, seldom fails to produce suspicion, with consecutive investigation and discovery. In *India* the case is far otherwise; and such an event, unless occurring to a person of some consequence, would scarcely be known beyond the precincts of the place of residence or the village of the unfortunate sufferer. Many that fall victims to the *P'hānsigārs* are the subjects of other and distant states: many have no settled abodes. It must also be remembered that *P'hānsigārs* refrain from murdering the inhabitants of towns and villages near to which they are

halting; neither are they accustomed to murder near to their own habitations; circumstances which not only prevent suspicion attaching to them as the murderers, and to the local authority as protecting and sharing the booty with them, but tend to throw it upon others, who reside near to the spot whither a traveller may have been traced, and where he was last seen. Besides, a person setting out on a journey is often unable to fix any period for his return; and though he should not revisit his home at the expected time, his delay will, for a while, excite little alarm in the minds of his friends. He is supposed to be unexpectedly detained—to be ill—to have met with some ordinary accident—to have deserted his family—to have died. Should suspicion arise that he has been murdered, the act is attributed to ordinary highway robbers, and it is but seldom that minute enquiries can be instituted by his bereaved relatives. But supposing that this is done, and the progress of the missing traveller traced to a particular place and not beyond it, still suspicion would be apt to attach to any, rather than to a few apparently inoffensive travellers, journeying either for the purpose of traffic, as is imagined; or, as is often pretended, to see their relations—or, to be present at some marriage; and who, if ever noticed, have perhaps been long since forgotten. If, notwithstanding all these improbabilities, suspicion should fall upon the actual perpetrators, where could they be found?

Thus with respect to sepoy, who, having obtained leave of absence, never rejoined their corps, the conclusion generally formed has been, that they had deserted—when, in various instances, they had fallen sacrifices to the wiles of the *Phānsigārs*. The same observation is particularly applicable to *golah* peons, charged with the conveyance of money and valuables; many of whom having disappeared, no doubt was entertained that they had absconded, and appropriated the property to their own use. Even the apprehension, which an indistinct idea of

danger tends to create in the minds of these and other travellers, would render them only more liable to fall into the snare. Less persuasion would be requisite to induce them to join a party of *P'hánsigárs*; prompted by the belief that they were thus providing, in the most effectual manner, for their own safety.

WHAT constitutes the most odious feature in the character of these murderers, is, that prodigal as they are of human life, they can rarely claim the benefit of even the palliating circumstance of strong pecuniary temptation. They are equally strangers to compassion and remorse—they are never restrained from the commission of crimes by commiseration for the unfortunate traveller—and they are exempted from the compunctious visitings of conscience, which usually follow, sooner or later, the steps of guilt. "*P'hánsigári*," they observe, with cold indifference blended with a degree of surprise, when questioned on this subject, "is their *business*;" which, with reference to the tenets of fatalism, they conceive themselves to have been pre-ordained to follow. By an application of the same doctrine, they have compared themselves, not ineptly, to tigers; maintaining, that as these ferocious beasts are impelled by irresistible necessity, and fulfil the designs of nature in preying on other animals, so the appropriate victims of the *P'hánsigárs* are men; and that the destiny of those whom they kill, "was written on their foreheads."

THIS state of moral insensibility and debasement is yet calculated to give birth to pity, while it aggravates the horror with which we contemplate their atrocities. It ought not to be forgotten, that unlike many who adopt criminal courses, the *P'hánsigárs* had not previously to divest themselves of upright principles—to oppose their practice to their feelings; but that, on the contrary, having been trained up from their childhood to the profession, they acquired habits unfitting them

for honest and industrious exertion ; that a detestable superstition lent its sanctions to their enormities : and that they did but obey the instructions, and imitate the examples, of their fathers.

THE *Thegs*, (*n*) in the more northern parts of *India*, may be divided into three classes. The first consists chiefly of *Mohammedans* who originally resided under the protection of zemindars of large estates, as HURA SING, DIA RAM, &c. and in the district of *Etawah* ; including also a few stragglers at other villages. The second class is composed of *Hindus*, who are for the most part of the *Lodeh* cast, and is much more numerous than the former. They resided in great numbers in the eastern part of *Etawah*, and the adjoining district of *Cawnpore*, until alarmed by the active exertions of the magistrates, by whom many were apprehended. These *Thegs* had long escaped suspicion by engaging in tillage, and by always carrying on their depredations at a distance from home. The third class is more considerable in respect to number, and extends over a larger tract of country than either of the foregoing classes. It consists of a desperate association of all casts, which grew up in the *Pergunnahs* of *Sindoufe* and *Purhardy* and the neighbouring villages on the *Mahratta* territories. They travel in large bodies, and are more bold and adventurous than the *Thegs* in the Company's provinces. Their predatory excursions are chiefly confined to the country that lies to the eastward and southward of *Gwalior*, and to the province of *Bundelcund*.

THEVENOT, in the following passage, evidently alludes to the *P'hánsigárs* or *Thegs*.

(*n*) The term *Theg* is not unknown in the south of *India*, but it is not applied to the *P'hánsigárs*, but to a class of delinquents to whom it seems more appropriate, viz. to cheats or swindlers, who, often appearing as pearl and coral sellers, practise various fraudulent acts, particularly in substituting bad coins for good, which they receive under the pretence of giving or taking change.

" THOUGH the road I have been speaking of from *Delhi* to *Agra* be
 " tolerable, yet hath it many inconveniences. One may meet with
 " tygers, panthers, and lions upon it, and one had best also have a care
 " of robbers, and above all things not to suffer any body to come
 " near one upon the road. The cunningest robbers in the world are
 " in that country. They use a certain slip with a running noose,
 " which they can cast with so much slight about a man's neck, when
 " they are within reach of him, that they never fail, so that they
 " strangle him in a trice. They have another cunning trick also to
 " catch travellers with. They send out a handsome woman upon the
 " road, who with her hair dishevelled seems to be all in tears, sighing
 " and complaining of some misfortune which she pretends has befallen
 " her. Now as she takes the same way that the traveller goes, he easily
 " falls into conversation with her, and finding her beautiful, offers her
 " his assistance, which she accepts; but he hath no sooner taken her up
 " behind him on horseback, but she throws the snare about his neck
 " and strangles him, or at least stuns him, until the robbers (who lie hid)
 " come running into her assistance and complete what she hath begun.
 " But besides this there are men in those quarters so skilful in casting
 " the snare, that they succeed as well at a distance as near at hand; and
 " if an ox or any other beast belonging to a *caravan* run away, as
 " sometimes it happens, they fail not to catch it by the neck." (o)

TRAVELLERS in the south of *India* also are sometimes decoyed through
 the allurements of women into situations, where they are murdered and
 plundered by persons lying in wait for them; but, whether by that class
 of criminals who are properly called *P'hinsigars*, I am uncertain.
 This method, as well as that of administering intoxicating and poisonous
 mixtures to travellers, though inconsonant with the habits of the large

• (o) THEVENOT'S Travels, part III. page 41.

gangs, who are not accompanied in their excursions by women, may perhaps be resorted to by smaller and more needy parties, who rob near to their own abodes, or who, having no fixed habitation, continually roam with their families from place to place.

WITH respect to the practice of throwing the noose from a distance, as mentioned by THEVENOT, and which is that of the *Binjaris* in *India*, to recover their strayed bullocks, (*p*) I conclude it to be the same as was resorted to in battle (according to FIRDAUSI) by the ancient *Persians* and other *Asiatic* nations, for seizing and binding their enemies, and dragging them off horseback. The *cammand*, (literally a rope or noose,) said to have been formed of silk, or of the dried skin or sinews of animals, is mentioned in various parts of the *SHAH NA'MAH*. Thus, in narrating the exploits of the renowned champion *RUSTUM*, it is said:—

امی رفت رستم جو پیل رزم کمبذی بازو درون شست خم

RUSTUM advanced like a furious elephant,

His *cammand* in his arm full sixty coils.

(*p*) TAVERNIER, speaking of the *Circassians*, observes:—"Ils ne se servent point de chiens ni d'oyseaux pour la chasse, & quand ils y vont ils s'assemblent d'ordinaire sept ou huit des principaux du village. Ils ont de si bons chevaux qu'à la course ils fatiguent la bête & la forcent de se rendre. Chacun tient toute prête une corde qui a un nœud roulant & c'est attachée à l'arc en de la selle, & ils sont si adroits à la jeter au col de la bête qui se rend de lassitude qu'il y en a peu qui leur échappent."—Tom I. Liv. Troisième, Ch. XL.

The *laqui* of the *South American Indians*, enables them to strike and entangle animals at the distance of 300 paces. It is a strip of leather, five or six feet long, to each end of which is fastened a stone about two pounds weight. The huntsman, who is on horseback, holds one of these stones in his hand, and whirls the other round like a sling as swiftly as possible, in order to hurl it with more force, when he throws it at the animal he has singled out, which he is almost certain of striking.

The *laqui* of the *Spanish* peasants of *South America*, in the use of which they are amazingly expert, differs from that used by the *Indians* in having a single noose, in place of a ball at each end. It is their principal weapon, for they employ it on all occasions, both in hunting and in their private quarrels. ULLOA says, that the *Spanish* peasantry can strike and halter the object of their attack, with almost unerring certainty, at the distance of 30 or 40 paces; but that a small distance, such as 10 or 15 paces, renders their dexterity in some measure inefficual.—Vide *Encyclo. Brewst. Art. Chili*.

برآمد زالاد بکشاو بند به فتراک بست آن کیانی کمند

He loosed AULAD (q) from his bonds,

And tied his *Kyanian* (r) *cammand* to the bow of his saddle.

که از پشت زمین شان نجم کمند ر بودم سروهای کردم به بند

For from their saddles, with the noose of my *cammand*,

I tore them, and bound fast their heads and feet.

بیداخت آن تاب داده کمند بیکی سواران بسی کرد بند

He threw the well-twisted *cammand*

And caught many a horsemen on the same spot.

چو از دست رسم را شد کمند سرناجدار اندر آمد به بند

When the *cammand* issued from the hand of RUSTUM,

The crowned head (s) became imprisoned,

In the same manner as the *cammand*, the *Pa'san*, (*Tel*) or *Pa'san*, (*Tem*) literally a rope, was also, it is probable, used by the ancient *Hindu* heroes in war. If the authority of the RĀMĀYANA were allowed to be sufficient to establish the point, it might be asserted that there were three sorts of *Pāsas* known to the *Hindus*: two, viz. the noose of justice and the noose of death, pertaining to YAMA; and one, the noose of the water, to Varuna. They are mentioned in the following passage among the weapons presented by VIS'WAMITRA to RĀMA.

धर्मपाशं तथैवास्त्रं कालपाशञ्च दुर्जयं

वारुणञ्चापितेयशब्दमिपरमार्चितं

(q) A prisoner to RUSTUM in the plains of Mazenderán—the Persian region of magic and romance.

(r) From the dynasty of ancient Persian Kings so named.

(s) Alluding to Khacan or the King of China, who, seated on his elephant, was taken prisoner by RUSTUM in a great battle, in which the former had come to the assistance of the Turks against the Persians.—See also D. Heibschütz's Bib. Or. Art. Khathai, &c.

“ I give thee the *Dherma-páśa*, and also, the missile weapon *belonging to it*; the cruelly-conquering *CA'LA-PÁŚA*, and the highly valued *VARUN'A-PÁŚA*.” (1)

SIVA is sometimes, though very rarely, represented with the *PÁŚA*; (v)—VISHN'U, as HARI, is invoked in the *B'hágavat*, and said to hold it in one of his eight hands; and GAN'ÉS'A, as the lord of wiles, stratagems, &c. is almost always represented with the *PÁŚA*.

How long the country south of the KISTNA has been infested by *Phánsigárs* I know not, though it is certain that they have been settled in the *Poliums* of *Chittoor* for at least a century. On this point the *Phánsigárs* themselves are quite ignorant, knowing in general little more than that their fathers and grand fathers followed the same horrid employment, and taught it to their children. There is however no reason to suppose that the practice in this part of *India*, is of great antiquity. It may also be a question whether to the *Hindus* or to the *Musselmans* ought to be considered as attaching the reproach of inventing this detestable system of pillage and murder. The respect paid by *Mussalman Phánsigárs* to the omens and modes of divination, and to the religious and idolatrous rites of the *Hindus*—a respect apparently not accidental, but which pervades, and seems interwoven with their whole system—affords grounds for the belief, that to them, rather than to the *Musselmans*, is to be ascribed the invention.

ON the other hand it may be argued, that had these bands of murderers consisted primarily of *Hindus*, it would probably have appeared

(1) Book I. section 26.—The learned translators of the *RAMAYANA*, state the *páśa* to have had the power of entangling or binding the foe, and suppose it to have been a kind of gin or net.

(v) A print, in which JAYU or SIVA, and QUEVERADI or GAN'ÉS'A, are represented with the *páśam* will be found in Picart's *Customs and Religious Ceremonies*, Vol. III. page 457.

that the practice was of considerable antiquity; in which case, there could hardly have been that prevailing ignorance among the *Hindus* with regard to it, which is found to exist. It is a practice more in unison with the habits and customs of the *Musselmans* than with those of the *Hindus*. The gangs at least in the southern parts of *India*, consist chiefly of *Musselmans*, and similar practices, it has appeared, prevailed in *Hindustan* in the time of *SHAH JEHAN* and *AURUNG ZEB*; and probably much anterior to the reigns of these monarchs, and have continued to the present day; and if, as I have been informed, *Arabia* and *Persia* be infested by *Phansigars*, little room is left to doubt that these murderers came along with the *Mohammedan* conquerors into *India*, and that they have followed the progress southward of the *Mohammedan* arms. In support of this opinion it may be observed, further, that in the more southern provinces which were never, or which fell latest, a prey to *Mohammedan* conquerors, *Phansigars* do not appear even yet to have established themselves. I have not heard of any gangs being found to the south of *Salem* in *Baramahal*; and even there, there is reason to believe, but recently migrated thither from the *Poliums* of *Chittoor*, and the *zillah* of *Cuddapah*. With respect to the *Hindu* usages, adverting to the disposition observable among the lower orders of both nations to adopt the rites and customs of each other, they may have been introduced and eagerly received among ignorant and superstitious offenders, ever prone to embrace a scheme which serves the purpose of tranquillizing the mind without requiring the abandonment of criminal habits, either by *Hindu* converts to *Islamism*, or by such *Hindu* criminals as retaining their religion, attached themselves to bands of *Phansigars*.

RICHARD C. SHERWOOD.

Surgeon on the Establishment of

Fort St. George.

December 1816.

As a Supplement to Mr. SHENWOOD's paper on the class of robbers and murderers in the southern parts of *India*, denominated *P'hānsigārs*, and in confirmation of the intelligence received by him respecting a similar "class of criminals, under the appellation of *Thegs*, who infest the upper part of *Hindustan*," Mr. HARRINGTON submits to the Society an extract from an official document of a recent date.

As connected with the subject, he also lays before the society an extract from the same document, respecting other descriptions of robbers and vagrants, in the western provinces.

OBSERVATIONS

REGARDING BADHEKS AND THEGS,

Extracted from an official report by MR. JOHN SHAKESPEAR, Acting Superintendent of Police for the Western Provinces, dated the

30th April, 1816.

THE most heinous robberies committed in these Provinces are perpetrated by gangs of *Badheks* and *Shighāl Khors*. These gangs are almost exclusively settled in the District of *Aly Gher*, and in that part of the territory of the Nawab Vizier, bordering the District of *Goracpūr*. After much inquiry I am disposed to believe that the *Badheks* of *Aly Gher*, and the *Shighāl Khors* of *Baraich*, are connected with each other; and are one and the same people; the name constituting the sole distinction. Exclusive of the *Shighāl Khors* established in the country of the Nawab Vizier, the following tribes of Jackal eaters are notorious in the Western Provinces:—1st, *Badheks*,—2^d, *Kunjar*,—3^d, *Gidia*, 4th, *Bauria*,—5th, *Harbūra*. All of these subsist by robbing, and are

more or less attached to a vagrant life, eating the flesh of jackals, lizards, &c. When stationary, they commonly reside with their families in temporary huts, constructed of reeds and leaves, and erected in jungles and plains. The term *Badhek* is said to be derived from the *Sanscrit* word, "*Badh*," "destruction."—The following Distich is taken from a *Hindee* Author.

"Hit anhit sab hot hyn, Tulsí dúr din pae,

"Badheo, Badhek mirg bán te rudhír ké déť butae."

Which may be rendered—

(O Tulsí, friends become enemies in the days of misfortune; even as the blood of the stricken deer serves as a guide to the Huntsman (destroyer)).

THE *Badheks* of *Aly Gher* and the *Shígal Khors* of *Goracpúr* are out-casts of *Muffelman* as well as *Hindu* tribes; the majority however are *Rajpúts*. The records of this office shew a subdivision of classes amongst the *Badheks*, as the *Súdankí*, *Dúshadhal*, *Jaran*, *Danpi*, *Ehípti*, *Badharah*, *Powar* and *Chowan*, the two last of which are also the distinguishing names of *Rajput* tribes.

THE *Badheks* are divided into separate gangs, each consisting of from thirty to an hundred followers, headed by a jummadar; and these gangs occasionally unite for the purpose of carrying on their depredations with greater certainty of success and dispatch. They are commonly protected by zemindars, who support their families during their absence, and assist them when they are apprehended and get into trouble; becoming security to the Police for their future good behaviour, and employing them ostensibly as ryots; but, in fact, harboring and encouraging them in their predatory habits, for the sake of the propor-

tion of plunder, which they invariably receive. They are also frequently supported by petty Mahajuns, who advance them money at an exorbitant interest.

SOME of the *Badheks* share such booty as they obtain; others receive a monthly stipend of two or three rupees, from their jummadars, who also feed and maintain them at a considerable expense, supplying them with spirituous liquors, of which they drink inordinately. The jummadars have generally considerable sums of money at their command, either for immediate expenditure, or for obtaining their release by bribery, when apprehended.

FORMERLY numbers of *Badheks* infested different parts of the Districts of *Alygher*, *Etawah*, *Furruckabad* and *Agra*. At present those residing in the Company's Western Provinces are settled on the estates of the Chieftains of *Moorjan*, *Hatras*, &c. in *Alygher*, and some few in the district of *Agra*. The rest are established in great numbers in pergunnahs *Aticula*, *Balrampur* and *Baraich*, in the North East quarter of the territory of the Nawab Vizier, and also in the vicinity of *Cohad*, *Gwalior*, *Bherampur*, and the country to the westward of *Dehli*.—

The gangs generally make excursions once a year, in the prosecution of which they journey several hundred miles. —Those in *Alygher* have been known to range to *Saharanpur*, *Haridwar*, *Lucnow*, *Allahabad*, *Benares* and *Jaypur*; and those in *Baraich* to *Choprah* in the district of *Saran*, to *Hazari Bagh* in *Tamgher*, and to *Alahabad*. On some occasions they travel separately, and meet at a given spot, or they follow one another in detached parties, in which case, they fasten shreds of cloth to trees; or pile up mounds of earth or dung, as marks to guide those of their brethren who follow their footsteps. —They travel, not unfrequently, disguised as fakcers or Pilgrims, with the water of the *Ganges*, carrying in their *kawers*, or caskets, heads of spears to arm them-

selves ! and food for their subsistence. At other times their *jamádárs* journey through the country as merchants ; accompanied by their gangs, and women as servants : with camels, carts, tents and doolies. Previously to their commencing these expeditions, they send out their spies, disguised as religious mendicants, commonly as *byrágis*, to obtain intelligence in any town or city where they may determine to proceed. It is the business of these spies to gain correct information regarding the hoards of cash or jewels in the houses of merchants and others, or respecting dispatches of treasure. In the principal cities are to be found persons styling themselves *jamádárs*, who supply the bankers and merchants with hired peons, for the safe-guard of treasure or merchandize. Some individuals of this description have been observed to rise to great opulence in a short time. In several confessions of *Badheks* apprehended in *Ferruckabad*, *Sáran* and other places, it is stated that the *Badhek* spies collude with those *jammadars* ; and instances are mentioned of the *Badheks* having themselves been hired out by these *jamádárs* ; to serve as peons for the protection of the treasure which they intended to plunder. The *farráfs* and *mahájans*, whether from false economy or from carelessness, usually send their money under very insufficient escorts ; and it is a common practice to attempt to remit and conceal a dispatch by sewing up the money in the clothes of the peons—When the spies have obtained information, they prepare bambus, as shafts for spears, which they bury under ground with torches for the use of the gang—They endeavor also to arrange for the reception of the gang, on their arrival, with some zemindar or local resident, with whom they may have been formerly acquainted ; or they select some retired jungle or ravine where they may remain concealed till the time of action.—On the arrival of the gang the *jamádár* arranges his plan with the spies.—They then quit their place of concealment, dig up the bamboos and torches, and fixing on their spear

heads, proceed, as early in the dusk of the evening as possible, that they may have the night before them for retreat.—If a house is to be robbed, they station men to guard all the approaches, whilst they effect the robbery ; and they invariably murder or wound all who come in their way.—They are equally sanguinary with the guards escorting treasure ; and frequent instances have occurred of sepoy having been surprized and butchered at night.—In the doolies they carry off their wounded, as women, with the purdahs down ; and as in some of these robberies, *hajáms* or village barber surgeons have been apprehended with the gangs, it is probable that these persons accompany to dress their wounds—Immediately the robbery is effected, they travel the whole of the night, in the direction of their homes, with great rapidity ; and divide their booty on the following day, at the first favorable spot ; when they separate and return to their places of abode by different routes.

THE class of *Shíghál Khors*, called *Kunjárs*, are said to have formerly been very notorious as dacoits.—There are however, very few of this class remaining in the western provinces, and those, for the most part, earn a livelihood by the manufacture of cord, baskets and by cutting wood, &c. &c. The *Bawria* and *Harbúra* classes of *Shíghál Khors* are particularly squalid, and scarcely human in their appearance. The greater part of them have for time to time, been expelled from the Company's territories, but there are still many remaining ; and numbers frequently make temporary incursions from the Mahratta States. These are the men who follow camps, and are particularly expert in cutting into, and stealing from tents. They are not so notorious as gang robbers, as famed for their skill as thieves and cut-purses ; robbing in crowds of people, and passing the stolen property from one to another, and practising other similar tricks to prevent detection.

THE *Gidias* are similar in their habits to the two classes last mentioned, and are likewise famed for imitating the noise of animals, when they approach to rob, and for disguising themselves in skins to avoid detection.

Of these classes, the *Badheks* are by far the most numerous and destructive to the peace of the country; and the circumstances under which they rob, combined with the precautions which they take, by giving two or three names to each individual, and using a cant peculiar to themselves, render it extremely difficult to bring them to justice.

Much scepticism still prevails regarding the existence of any distinct class of people who are designated *T'hegs*. Persons have been apprehended, tried and convicted, for highway robbery and murder, under circumstances similar to those which distinguish the crimes of this description ascribed to the *T'hegs*; but no instance has come to my knowledge of any individual having been convicted of highway robbery and murder, against whom it has been established that he was a professed *T'heg*, who earned a subsistence by the commission of this crime. The result of such enquiries as I have made upon this subject, leaves, however, little room for doubt, that there are at present persons residing in the Company's territories who practice this species of robbery as a profession; various confessions in this office shew, that regular societies of these men have had existence, communicating together and making, at stated periods, a division of their spoil.

THE term "*T'heg*" is usually applied, in the western provinces, to persons who rob and murder travellers on the highways, either by poison, or the application of the cord or knife.—The literal meaning however, in its common acceptance, as given in the familiar proverb, is "villain," "rascal," "knave," &c. which also is the signification appli-

ed to the term in GILCHRIST'S Dictionary.—“ *Bhāgalpur* ca *Bhagalpū*, *Cahalgeng* ca *Theg*, *Patna* ca *Dewālia*, *tinon nám zad* :” or, “ the *Bhāgalpur* Cheats, the *Cahalgeng* Knaves, and the *Patna* Swindlers, are notorious.” They are known also by different appellations in other parts of *India*, as would appear from the following extract from a work recently published.

FORBES'S ORIENTAL MEMOIRS.

“ SARENGPUR is famous for a a manufactory of muslins for turbans and other cottons, which are cheaper than any we have met with. A *jathera* or religious fair, is occasionally kept here, at which our fellow traveller, SIAD MAHOMMED, a particular friend of SIR CHARLES MALLLET'S, was present on his last journey to *Delhi*; when several men were taken up for a most cruel method of robbery and murder, practised on travellers by a tribe called *Phānsigārs* or stranglers, who join passengers frequenting the fair in bye-roads, or at other seasons, convenient for their purpose. Under the pretence of travelling the same way, they enter into conversation with the strangers, share their sweetmeats, and pay them other little attentions, until an opportunity offers of suddenly throwing a rope round their necks, with a slip knot, by which they dexterously contrive to strangle them on the spot.”

IN the part of *India* to which the present report relates, there would appear to be five distinct classes of robbers of this description, who rob and murder on the highways.

1st Class.—THE high roads leading through *Etawah*, *Aly Gher*, and *Furrackabad* are, for the most part, the scenes of the atrocities committed by this class. To so great an extent did this crime prevail in former year, that during 1808 and 1809, not less than 67 bodies were taken

out of wells in the single district of *Etawah*. The gangs composing this class were established and fostered in the estates of the Chieftains HIRA SINH, BHAGWANT SINH, and THACU'R DAYARA'M in *Aly Gher*, and of HIMMET SINH, the former Raja of *Eta* in the district of *Etawah*, and some detached parties also resided in different parts of the three districts above named. In 1811, a list of 63 persons and several sirdars called *jamādārs*, composing these gangs, was given into this office by persons who were induced to deliver themselves up to Colonel GARDNER, under the hope of pardon. They were all *Musselmans* and chiefly of the *Mewāti* tribe. By the confessions made by the members of these gangs, they appear to have carried on their malpractices in small parties, assuming various disguises, resorting to the *Serais*, and accompanying travellers under specious pretences, to have watched their opportunity, and to have destroyed their victims in retired places commonly by strangulation, the knife being used also, to secure complete destruction, and the bodies being usually thrown into wells or nullahs. Deleterious drugs are said to be used only by novices in the business, the more experienced *Thegs* trusting rather to the certain effects of the knife or cord, than to the doubtful operation of poison. These murders are most frequent in the hot winds, at which season travellers are induced to start on their journey before day light to avoid the heat.

2d Class.—THIS class consists exclusively of *Hindus*, and chiefly of the *Lodeh* tribe.—They are stated to pass themselves on travellers as *brahmins* and *cayets*, and are reported to be much more numerous than the 1st class.—The scene of their depredations has been, for the most part, on the confines of *Etawah*, and the Western thannahs of the *Cānpur* district, and they are stated to be ostensibly engaged in cultivating small spots of land, though in fact supported by the more lu-

crative profession of *Theggy*. The murders committed by these people are effected by means similar to those practised by the 1st class.

3d Class.—This class was formerly settled in the pergunnahs of *Sindoufe* and *Perhara*, from whence they were expelled, and have since taken up their residence in *Mahratta* villages, on the confines of our territory, where the *aumils* of the native Governments are said to derive a revenue from their depredations. From the examinations, it would appear, that these *Thegs* are *Musselmans* and *Hindus* of various tribes. The murders committed by these gangs appear to be perpetrated more openly than those committed by the first two classes; whole parties of travellers being destroyed together, and the bodies of these victims being frequently found unburied on the plains. The depredations of this class are said to have formerly extended over different parts of the *Doab*, but latterly, to have been directed to the country near *Gwalior* and to the district of *Bundelcand*. It does not appear that the crime of murder by *Thegs* was known in the district of *Bundelcand* prior to 1812, but, in consequence of the dispersion of the *Sindoufe Thegs*, no less than 19 instances of the offence were ascertained in 1813, in which 35 bodies were found with marks of the knife or cord. Very considerable gangs of these people are said to be at present collected in the *Mahratta* states. Mr. WAUCHOPE, on the 21st instant, writes—"But a few weeks have elapsed since a party of 42 travellers (men, women and children,) were every one strangled by a large body of *Thegs*. The travellers were coming from *Jebbelpur* towards *Purma*, and the murders took place about the frontier between the *Nagpur* and *Purma* country. Four of the miscreants were seized by an officer of the *Purma* Chief, &c. &c."

It would appear from examinations in this office, that the punishment for this offence in some of the *Mahratta* states, is by enclosing

the criminal alive in a pillar constructed of masonry. The joint magistrate of *Etawah* writes, that a gang of *T'hegs*, seized not long since by the Chieftain MÍR KHAN, were subjected to amputation of each hand, and to the loss of their noses.

4th Class—SEVERAL instances of murder on the highways in the districts of *Allahabad*, *Ghazipur*, and *Juanpur*, will be observed in the detailed reports for the last year, said to have been perpetrated by persons assuming the garb of *bairagis*, who join travellers at *maths* and accompany them on the road, take an opportunity of mixing the seeds of the *Datura* or other narcotic plant, with the hooka or food of the traveller, and plunder him when stupified or killed by the effects of the dose. These murders are not, I apprehend, committed by the persons termed *T'hegs*—as poisoning would appear to be the only means of destruction used by these robbers. At the same time, as they have prevailed for some years, particularly in the district of *Juanpur*, and the circumstances attending each case are nearly alike, there seems reason to believe, that some association, similar to that of the *T'hegs* of the *Doab*, is established in *Juanpur* and its vicinity. Pilgrims proceeding from the west and north west to *Gáya*, or to *Jagannath* in *Cuttack*, take *Benares* in their way, and pass through the district of *Juanpur*. In like manner pilgrims proceeding from the lower provinces, pass through *Juanpur*, in their way to *Haridwar*, or to *Mathura* and *Bindra-ban*. The circumstances of various roads meeting in this district, combined with the facilities afforded for escape by the proximity of the country of the Nawab Vizier, are probably the causes why this offence is more prevalent in *Juanpur* than elsewhere.

5th Class.—TRAVELLERS have been frequently found murdered in that part of the country placed under the joint magistrate stationed at *Ghazipur*. The bodies have commonly been discovered buried, and

the same offence can be traced to the eastward, through the districts *Saren* and *Tirhut*. In the detailed report on the state of the police, during the last year, in the jurisdiction of the joint magistrate of *Ghezipur*, a case will be found stated, in which it appeared from the magistrate's enquiries, that a fraternity of *gofains* had long been established in that quarter, who were said to entice travellers to sojourn at their *math*, particularly sepoy, and to murder them. It is not stated what means of destruction are used by these people; but in the examinations taken before Mr. CRACKOFT, the zemindars would appear to be concerned with the *gofains* in these nefarious practices; and it is stated by a witness, that numbers of travellers have, for years, been made away with, in this quarter. The establishment of chokies, on the highways principally infested by these miscreants, and the employment of the village watch in aid of these chokies, are, in every respect, the most certain and efficient arrangements which can be devised for the suppression of this crime.



MEMOIR

RELATIVE TO A SURVEY OF KEMAON,

With some Account of the Principles, upon which it has been conducted.

By CAPTAIN WEBB,

COMMUNICATED BY HIS MOST NOBLE THE PRESIDENT.

THE progress made in the survey of KEMAON induces me to submit an abstract of the results before His Excellency the Commander in Chief, prefaced by a short memoir, not merely to exhibit, what has been done, but with a view to obtain instructions, as to the degree of minuteness, with which it may be deemed expedient, that the survey in question should be made up.

THE number of places, whose latitudes, longitudes, and elevations, are included in the annexed catalogue, is considerably greater, than that of places on, and near the *Ganges* river, by Mr. R. BURROW," which latter forms the basis, on which the whole map of this side of *India* has been made to rest.

If it is not required, that the map of KEMAON should be more detailed, than those of other districts under this Presidency, it may be sufficient to fill up the work by routes and information: the present list of elevations may alone, be sufficient to convey a general idea of the physical aspect of the country.

BUT as great attention has been attracted to surveys of this nature, since M. HUMSOLDT's account of *New Spain* has been published, and from other considerations, it is probable, that the work will be thought incomplete, if not accompanied by vertical sections. Hitherto the want of barometers, none having yet reached me in serviceable condition, has prevented my attempting a continued section, which could scarcely be effected by geometrical methods only, as no continued lines of stations could be selected, the distances of which can be determined with sufficient accuracy for this purpose.

It might also be desirable, that some approach to a physical map should be had, with a view to facilitate geological and mineralogical researches, which may by possibility, lead to important consequences. It cannot be doubted, that the mountain districts contain the precious metals, from the well known fact, that the lands of almost every mountain stream are assiduously washed for gold at the points, where their rapidity diminishes. The tribe of people, who follow this avocation, are denominated *Boksa*, and their employment is by general report attended with ample profit. The gold dust supplied by the rivers of *Africa*, has long made an opinion current in *Europe*, that some lofty central land exists, which may rival *South America* in its mines of the precious metals—and the same speculation seems no less applicable to the mountains of central *Asia*.

I HAVE it also in view to point out a service of great practical utility, which may be derived to geography from a knowledge of the true position and elevation, of several snowy peaks in the *Himáláya* chain, of which my survey already includes upwards of thirty, and most of them are visible from the plains.

WITH scarcely an exception, surveys in *Bengal* have been made by the compass and perambulator only, and those who have had much

experience in measurements of this description, are well aware, that five miles in an hundred is not an impossible error.

THE known positions of snowy peaks afford a ready mode for determining the true geographical place of any station, from whence they are visible, and may therefore be applied to the correction of maps compiled from route surveys of the description just named. It may be well to detail the several cases, in which they may be so applied, and I have appended to this memoir examples of most of them, from which a tolerably correct idea may be formed, of the degree of accuracy, which may be expected to attend the results.

CASE 1st.

THREE snowy peaks, the geographical positions of which are known, being visible from any place or station—and the horizontal angles they subtend at that station being observed—the distance of the station from each peak, together with its latitude and longitude, become known also.

CASE 2d.

The latitude of a station being observed, and also the true azimuth of a single known peak—the distance between the peak and the station, and the longitude of the latter, become known also.

CASE 3d.

THE angle of elevation of any peak, the height and position of which are known, being observed, and the height of the station being also known—these data are competent to give the distance between the peak and the station; and if the azimuth of the peak be observed, the latitude and longitude of the place of observation become known also. This case comprises the method adverted to by M. HUMBOLDT in his "Geographical Essay," under the denomination of "Vertical Bases," and which he appears to have adopted very extensively. The survey of a mountain province may thus be accomplished by aid of ba-

rometrical observations only, and with extreme accuracy, if the stations be not very remote from each other, and are so chosen, that their relative difference of elevation shall be considerable.

CASE 4th.

THE distance and height of a known peak, together with its observed angle of elevation, give the absolute height of the station of observation—or, if this be known, the prevailing degree of refraction may be obtained: which latter it may sometimes be important to know; far to the westward for instance, where the surface of the country undulates considerably, or within the mountains.

CASE 5th.

As, by some of the foregoing, the true distance, and relative position of two or more stations on the plains of *India*, may be correctly found, it follows, that the true positions of snowy peaks, not at present known, as well as their altitude, may be found, and that such peaks will again enable an observer to determine the position of any number of stations on the plain, or within the mountains, from whence they may be visible.

It appears, therefore, that the positions of snowy peaks, already obtained by my survey, are amply sufficient to correct the geography of a vast belt of country: the breadth of which, in a southerly direction from the *Himalaya* range, averages from one hundred to one hundred and thirty miles, and in length somewhat exceeds that of the range itself.

THE general direction of the snowy chain is from W. N. W. to E. S. E. nearly, to which of course the belt is parallel, and if from such a line even perambulator routes were surveyed in a southerly direction, so as to make but small angles with the meridian, the error in mea-

surement would not sensibly vitiate the longitude of the place come to, which is the element most difficult to obtain. That error would affect the latitude almost exclusively, and every tyro in practical astronomy can correct the latitude by celestial observation to within a few fathoms of the truth; and thus it appears, that the limits of geographical correction, for which a means is offered by a knowledge of the positions of peaks in the *Hinálaya* chain, may be made to extend far beyond the points, at which the peaks themselves cease to be visible.



Principles upon which the Survey of Kemaon has been conducted.

THE base is a line, nearly in the direction of the meridian. The latitude of the station, at either extremity, having been carefully observed with a circular instrument, and the angle of an azimuth made by one of them with a meridian passing through the other, astronomically determined, the length of the base was calculated with those data. The value of the meridional degree is assumed to be 60,600 fathoms.

FROM the base so obtained, triangles were extended in the usual manner, the three angles being observed in all practicable cases. The sides of these were next computed in order, by plane trigonometry, the instrument made use of being divided only to 20 of a degree.

THE latitudes of the several stations were now calculated, the angle of azimuth being in all cases either referred to the original base, or astronomically computed. In every instance of trial, the latitude computed from the survey agreed with celestial observation, so nearly, as to leave it doubtful, which might be in error.

BUT it was desirable to have a station of verification, if I may so term it, as far south as possible, and I selected *Pilibhit* for this purpose. The geographical position of the great mosque at that place had been given by Mr. BURROW in this catalogue, and I purposed adopting it, as the first meridian of my survey; by which means, my map would be immediately connected with that of *Rohilkhand*, and I reserved the verifying of the absolute longitude of *Pilibhit*, till leisure and opportunity should permit me to make a series of observations, correspondent with others at the *Madras OBSERVATORY* for that purpose.

The snowy peaks, Nos. XIII, XIX, and XXV, are distinctly visible from a grove, near the town, which became my station, and I was enabled to connect it with a minaret of the great mosque by a single triangle, one side of which was measured. The true azimuth of the minaret, and the distance so obtained, gave its difference of latitude from my station $0^{\circ} 51.4$ southerly. Also the latitudes of the snowy peaks, as fixed by my survey, were respectively,

XIII =	30	15	36.1	N.
XIX =	30	12	15.1	N.
XXV =	29	52	45.7	N.

THE horizontal angles, subtended by the abovementioned peaks, were observed, and their several azimuths astronomically computed.

ASSUMING the position of the snowy peaks to have been truly given by my survey, I computed, (as in Case 1st,) their respective distances from my station, which came out by the calculation as under;

$$\text{XIII} = 97291 \text{ fathoms.} \quad \text{XIX} = 98340 \text{ fathoms.} \quad \text{XXV} = 96030 \text{ fathoms.}$$

THESE distances, computed with the true angles of azimuth, gave their differences of latitude, and consequently the latitude of my station, and that of the mosque as follows:

Latitude of snowy peaks	XIII = 30 15 36,1	XIX = 30 12 15,1	XXV = 29 52 45,7
Differences of latitude	.... 1 39 19,8	1 32 58,2	1 13 28,2
Latitude of station	.... 28 39 16,3	28 39 16,9	28 39 17,5
Mosque south	.... 0 0 51,4	0 0 51,4	0 0 51,4
Latitude of mosque	.... 28 38 24,9	28 38 25,5	28 38 26,1

The latitude of the mosque, by Mr. Burrow's observation, is $28^{\circ}.38' 20''$ N.

THIS very exact result may be admitted, as a proof of the correctness of the base, the smallest error in which would have been sensibly felt, when its operation was extended to distances approaching to ten times its own length, or nearly one hundred thousand fathoms.

I NEXT computed the differences of longitude of all the stations from *Pilibhit*, using, what is generally termed, a table of meridional parts for that purpose. It was not till a month ago, that I was much gratified by finding, that M. HUMBOLDT had adopted the same method in his survey of *Mexico*, and that he had even used the same table, that given by MENDOZA DE RIOS.

BEING now assured, that the distances given by my survey were trustworthy, it became necessary to determine the height of the several stations above *Rohilkhand*, and approximately above the sea; but the weather became hazy at *Pilibhit*, and it was not till my arrival at *Cázipur*, that a favorable opportunity for this purpose presented itself.

THE snowy peaks, Nos. XI, XII, XIII, XIV, are distinctly visible from *Cázipur*; and their respective heights above that place, and also above *Cáli Mat'h*, a high mountain near *Álmora*, were calculated from their observed angles of elevation at each. The refraction being allowed at $\frac{1}{4}$ of the intercepted arch, though it is not probable, that exactly the same degree prevailed at the mountain station, and that on the plain, gave results as under:

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		XI.	XII.	XIII.	XIV.
Above Cásipur	Feet 20019.6	21724.4	21684.0	24904.2
Above Calí Mat'h	Ditto 14269.2	16845.6	15896.8	19252.2
Calí Mat'h above Cásipur	Ditto	5750.4	5878.8	5787.2	5652.0
The mean of the four, give the height of Calí Mat'h above Cásipur					5767 Feet
Assumed height of Cásipur above the sea					650 Do.
Approximate height of Calí Mat'h above the sea					6417

THE preceding differences, should, of course, be exactly equal to each other, but the uncertainty with respect to the refraction due, together with the possible errors of observation, at both stations, are more than sufficient to account for the existing discrepancy. The mean of the whole is taken as the height of *Calí Mat'h* above the plains of *Rohitkhand*, and *Cásipur* is estimated to be 650 feet above the sea, which cannot be very wide of the truth.

ALL the heights of places within the hills, have been referred to this altitude of *Calí Mat'h*, either directly, or with intermediate stations; also $\frac{1}{8}$ of the intercepted arch, has been uniformly allowed for the effect of refraction, in computing the altitude of snowy peaks, and $\frac{1}{4}$ of the same arch, for all points below the inferior limit of congelation.

It is at present my opinion, that both these quantities exceed the medium effect of refraction; under the circumstances, in which the observations are made, and though it is not necessary to exaggerate heights, already enormous, I am inclined to believe, that all the elevations err a little in defect, in consequence of having used them.

It remains to shew examples of the cases I have suggested, in which the known positions of snowy peaks may be usefully applied to the connection of geographical maps, constructed from perambulator measurements.

CASE 1st.

THE computations at *Pilibhit*, an abstract of which I have already given, furnish an example of this kind; and it has been shown, that the latitudes of the place of observation as obtained severally, from three very distant snowy peaks, do not differ from each other more than a single second. It may therefore be presumed, that the distances are equally correct, or that the error upon any one of them does not exceed twenty fathoms.

On account of its great simplicity, I subjoin a graphical solution of the problem in that particular instance.

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IN the preceding diagram the station near *Pilibhit* is represented by P. A, B, C, are the snowy peaks, Nos. XIII, XIX, XXV, respectively; PA, PB, PC, their distances from the station; Pd, Pd', Pd'' their differences of latitude. PN is a meridian passing through the station. The things known are marked with a line (') the things required with a cypher (o).

CASE 2d.

Is that most likely to occur in practice, as it affords a means of computing the longitude of the station from observations of a single known peak.

It supposes to be known, the co-latitude of the peak, the co-latitude of the station, and the angle of position at the latter; to find the arch of distance, and the angle made by their meridians at the pole, or which is the same thing, their difference of longitude.

THE following are instances, in which I have computed the longitude of places in *Rohilcund* by this method.

The first station is a walled garden a little to the eastward of the town of *Cásipur*, four snowy peaks were visible and gave the longitude as follows:

Longitude of <i>Cásipur</i> by No. XII	=	78° 48' 54"
XI.		78 48 52
XI		78 48 52
XI	=	78 48 53.8
Mean Longitude		<u>78 48 54.1</u>

THE longitude of *Cásipur* according to Mr. BURROW is 78° 51' being 2' 6" more easterly. But the longitudes given by Mr. BURROW are deduced from astronomical observation entirely, and he himself suggests that some of them may be as much as five minutes in error.

THE next station is the village *Chemrowa*, in the *Rampur* jaghir.

Longitude of Chemrowa, deduced from	No. XII,	=	78° 58' 15.4
	No. XV,	=	78 58 8,3
Mean Longitude,	....		78 58 10,8

THE third and last example was obtained at the fort of *Afzelgerh*.

Longitude of Afzelgerh by No.	VI,	=	78° 31' 55.8
	VIII,	=	78 32 17.7
	XII,	=	78 32 2,7
	XIII,	=	78 32 5,7
	XV,	=	78 32 25,8
Mean Longitude,	....		<u>78 32 9,5</u>

THE snowy peaks, Nos. VI and VIII, are comprised in the cluster supposed to be *Badarináth*, and by a reference to the conditions of the triangle, which assigns their position, they will be found so unfavorable as not to promise a result of *great exactness*.

IT will also be observed, that the angles made by the azimuths of the eastern peaks with the meridian are very considerable; and that the smallest error in the assumed latitude or azimuth, will produce a very sensible effect, under these circumstances.


THE longitude of *Afzelgerh* by Mr. BURROW is 78° 33' 40", or easterly of mine 1' 33".

THE difference of longitude between *Pilibhit* and *Cásipur*, is by Mr. BURROW 2' 6" less than by my survey. And the difference of longitude between *Cásipur* and *Afzelgerh* is 0' 35" greater, than by me, although his station at the former place, was to the westward of mine.

AND it is evident, that though the errors of astronomical observations may plus or minus, indiscriminately, such cannot be the case with

trigonometrical deductions from fixed points. I have used the same peak No. XII and XIII both at *Cásipur* and *Afzelgerh*.

CASES 3 and 4.

I HAVE already noticed that to attain *great* accuracy by these methods, the difference of height  the stations should be considerable, and the distance not very great; especially when the angle of elevation or depression, can be observed at one station only. Not being provided with barometers, I have no such example to offer, as I could wish, or as the methods themselves are fully sufficient to afford.

WHEN the arch of distance is very great, and the angle of elevation extremely small, the varieties to which the refractive state of the atmosphere is subject, will alone occasion discrepancies of vast amount. That this is the case, will be clearly seen by the following approximations, in which I have supposed the stations to be precisely on the same level with *Cásipur*, which is not of course, strictly true.

STATION AFZELGERH, EXAMPLE I.

Refraction.	°	$\frac{1}{12}$	$\frac{1}{18}$	$\frac{1}{24}$
Distance No. XII. by case 3d.	77820	80266	79124	79018
True Distance of No. XII.	78843	78843	78843	78843
Errors.	-1023	+1423	+581	+175

Refraction.	°	$\frac{1}{12}$	$\frac{1}{18}$	$\frac{1}{24}$
Distance No. XIII. by case 3d.	79779	823.6	81403	80926
True Distance No. XIII.	80895	80895	80895	80895
Errors.	-1116	+1423	+508	+31

Refraction.	°	$\frac{1}{12}$	$\frac{1}{18}$	$\frac{1}{24}$
Distance No. XV. by case 3d.	87107	90558	89371	88812
True Distance No. XV.	89018	89018	89018	89018
Errors.	-1911	+1540	+363	-206

STATION CHAMROWA, EXAMPLE II.

Refraction	•	$\frac{1}{18}$	$\frac{1}{15}$	$\frac{1}{14}$	$\frac{1}{13}$	$\frac{1}{12}$
Distance No. XII. by Case 3d	94679	97397	97979	98452	98485	98831
True Distance of No. XII	98578	98578	98578	98578	98578	98578
Errors.....	-3899	-1181	-599	-326	-93	+253

THE true distances of the snowy peaks, which have been used as a standard of comparison in the preceding examples, were derived by Case 2d.

It seems reasonable to infer, that the refractive state of the atmosphere demanded an allowance, in the first example, equal to about $\frac{1}{12}$ of the intercepted arch, and in the second to $\frac{1}{15}$ nearly.

HAD the mean state of refraction, which I assume to be $\frac{1}{12}$ for snowy peaks, been used in these instances by a traveller, desirous to know his place in the map, his conclusion would have been erroneous by about $\frac{1}{2}$ a mile, at *Afzelgerh*, and by something less than $1\frac{1}{2}$ mile at *Chamrowa*. He might still, however, console himself with reflecting, that, even were it possible to find a level road to the *Himālaya*, a derambulator surveyor could not measure the distance, after many day's labor, with any chance of obtaining it so correctly, as it had been thus acquired by an observation, which was made and computed in twenty minutes.

I CANNOT at present offer an example of the 5th Case, as no snowy peak is visible from any part of *Rohilkund*, where I have been, the position of which is not already established by my survey of *Kemaon*.

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*Catalogue of Places, with their respective Latitudes, Longitudes, and
Elevation above the Sea, as derived from a survey of Kemaon.*

BY CAPTAIN W. S. WEBB, Surveyor.

No.	Names of Places.	Latitudes.	Longitudes.	Elevations. Feet.
		° 38' 20" N.	79° 41' 45" E.	
1	Pilibhit, (the Great Mosque)....	28 38 16.9	79 42 19.8	6417
	Station (A) (in Grove near ditto)...	29 38 11.5	79 30 19.6	22345
	Cat Math, (Gorkh Stockade) ...	30 49 47.2	78 51 19.6	22058
	Snowy Peak I. (Great Himalaya)...	30 49 4.3	78 52 11.3	22840
	II.	30 46 22.3	78 55 16.9	21611
	III.	30 45 46.9	78 58 46.0	19105
	IV.	30 38 28.9	79 4 49.5	22493
	V.	30 42 22.9	79 6 10.9	22578
	VI.	30 41 57.7	79 7 28.9	23164
10	VII.	30 43 40.9	79 8 17	21311
	VIII.	30 42 4.3	79 15 18.2	15733
	IX.	30 20 15.9	79 28 0.7	20686
	X.	30 20 6.1	79 33 40.8	22263
	XI.	30 17 59.5	79 37 7.6	22313
15	XII.	30 15 36.1	79 42 45.8	22669
	XIII.	30 21 51.7	79 45 39.6	22419
	XIV.	30 16 13.3	79 54 25.7	17931
	XV.	30 12 3.7	80 6 26.6	19163
	XVI.	30 11 14.6	80 7 9.7	21439
	XVII.	30 14 32.1	80 12 40.5	22635
	XVIII.	30 12 15.1	80 15 49.6	20407
	XIX.	30 9 28.3	80 16 44.3	19099
	XX.	30 6 41.5	80 28 51.1	19497
	XXI.	30 6 18.7	80 30 22.8	22727
25	XXII.	29 59 33.7	80 41 2.6	22138
	XXIII.	29 57 13.3	80 50 23.2	22277
	XXIV.	29 52 45.7	80 51 36.5	21045
	XXV.	29 50 44.5	80 51 51.1	20923
	Snowy Peak XXVI. (Himalaya)...	29 49 42.8	80 54 19.3	6526.7
30	XXVII.	29 39 33.7	79 22 4.2	5785
	Reoni Temple.	29 47 56.5	79 9 32.8	7193.2
	Nyathana Fort.....	29 34 14.5	79 24 4.7	8433
	Sishi Oak Tree.	29 28 33.7	79 13 1.1	7272.2
	Badhun Dhuu Peak. ..	29 47 21.7	79 17 50.1	9060.6
35	Duna Giri Temple. ...	29 49 24.9	79 20 50.4	7030.9
	Bhatcot Peak.	29 44 42.7	79 25 8.2	6828.5
	Abri Deo Peak.	29 45 56.5	79 30 29.6	7896.6
	Gana Nath Stockade.	29 42 1.9	79 35 42.4	6964.9
	Binger Peak.....	29 36 34.9	79 40 33.9	5520.8
40	Shem Deo Temple.	29 35 7.9	79 29 49.4	7710.2
	Fort Moira.....	29 38 12.1	79 29 20.7	6725.9
	Mote'sher Peak.	29 33 16.3	79 32 24	6923.3
	Bandaui Peak.	29 36 13.1	79 41 15.9	7627.6
	Shem Deo. (Station.)....	29 49 57.1	79 23 19.2	7646.5
45	Pin Nath Temple.....	29 47 30.1	80 2 27.5	7796.7
	Bagha Ling Temple.....	29 42 21.1	79 51 49.7	6594.3
	Rai Peak.	29 43 14.5	79 51 29.3	8168.3
	Rai (Station.)... ..	29 38 34.9	80 7 45.1	8148.6
	Dhuu Peak.....	29 30 17.9	80 2 27.2	
50	Tharit Peak.....			

No.	Names of Places.	Latitudes.	Longitudes.	Elevations.
		° . ' N.	° . E.	Feet.
	Height above Ascot. (Station.)....	29 45 46.3	80 56.8	5592.9
	Ascot Temple.	29 48 28.9	80 3	6862.1
	Bārah Bishī Peak.	29 42 49.9	80 40.1	7805.4
	Hām Peak.	29 58 35.5	80 18.9	9847.4
55	Cutalgēh Fort.	29 24 13.9	79 53 38.4	6321.7
	Bancu Peak.	29 20 36.1	80 3 7.3	6061.2
	Bynthari Fort. (Dotee.)	29 33 9.7	80 15 58.3	5543.2
	Calī Nāgh Peak.	29 51 36.1	79 57 13.4	7496.6
	Charālēk'h P. (in Dotee.) ...	29 34 55.9	80 19 6.4	6644.4
60	Roulacot. (Ditto.)...	29 33 15.7	80 24 6.3	8291.2
	Golāl Lēkh P. (Ditto.)... ..	29 29 1.9	80 14 57	8194.9
	Chaumunh Temple.	29 35 41.5	79 11 35.9	6355.7
	Gupat Gangā Peak.	29 37 31.9	79 52 57.6	7192.2
	Asā Chūla Temple.	29 37 31.9	80 1 11.4	7034.9
66	Cambhupur Temple.	29 38 17.5	79 15 34.4	6302.9
	Cāth cī Nāto Fort.	29 35 45.7	79 0 32.4	4973.1
	Lobahger'h Fort.	29 58 4.3	79 10 53.3	6357.7
	Ascot Village.	29 45 17.5	80 10 35.9	6016.7
	Chīpāl Peak. (Būtan.) ..	29 54 42.1	80 16 52.5	13455.1
70	Rām Shīca P. (Dotī) ...	29 46 41.5	80 24 1.2	10132.3
	Shīca P. (Ditto.) ...	29 41 34.9	80 21 10.5	9176.3
	Chand Nāgh P.	29 37 37.3	80 3 56.9	7078.7
	Mount Lābug (Summit of the Pass (a))	30 19 43.3	80 27 24.9	18870.6
	Goh Village. (Būtan)....	30 14 40.5	80 22 45.6	11488.8
76	Edge of the Calī R. below Ascot			3273.2
	Deo Dhūa Temple.	29 24 33	79 43 17	6669.6
	Khūlpātī Stockade.	29 21 30	80 0 44	6324.8
	Chamāwat Cantonment.	29 19 45	79 56 17	6467.5
	Sūī Peak.	29 23 27	79 56 10	5837.8
80	Hawal Bāgh.	29 38 20	79 26 3	3889.
	Sitoli Stockade.	29 36 13	79 29 8	6187
	Mount Browne.	29 36 44	79 30 45	5706
	St. Mark's Tower.	29 35 40	79 30 28	5404
	Fort Almora.	29 35 30	79 30 0	5337
86	Cutār Mall.	29 37 22	79 27 9	5144
	Simtona Peak. (Būtan) ..	29 18 46	80 28 49.0	10662.2
	Jēūī Village. (Ditto.) ..	29 57 40.1	80 26 24.7	6310
	Snowy Peak ab. Golaghi. (Himalaya.)	29 8 19	80 32 38	21150.
	Tangling Ghātī. (Būtan.)	30 1 12	80 27 15	11651.6
90	Ronju Village. (Ditto.)	30 57 48	80 25 25	6779
	Sainsura Village. (Ditto.)	29 55 32	80 28 45	6211.8
	Cīca, or Seelapunt. (Ditto.)	29 56 30	80 28 36.3	6218.6
	Cūla Bridge over the Dhulī R. (Do.)			3811.2
	Confluence of Rēla Gher & Calī R. (Ditto.)	29 53 56	80 24 0	3721.6
95	Camp below Lūma. (Ditto.)	29 54 18	80 23 45.8	6564.2
	Juma Village. (Būtan.)	29 52 57	80 23 27	5686.5
	Bat'hī (Ditto.)	29 55 27	80 24 15	4931.2
	Shacūī (Ditto.)	29 48 31	80 0 16	4443.2
	Dingap'har, Village ..	29 47 23	79 56 55	4224.8
100	Thal Dehis Temple.	29 48 11	79 52 52	5126.1
	Khané Village.	29 50 43	79 51 43	5717.4
	Hanū cī Thān. (Temple.)	29 48 10	79 51 45	5703.5
	Odīarī Village.	29 46 12	79 53 53	5375.3
	Dhandulū. Ditto,	29 46 43	79 54 32	4341.5
105	Būdēra. Ditto,	29 50 31	79 51 52	5730.6
	Loha Thal Ditto,	29 50 31	79 53 33	5734.3
	Desaulī Ditto,	29 51 30	79 52 0	5618.4
	Saulī Ditto,	29 50 50		

MEMOIR RELATIVE TO

No.	Names of Places.	Latitudes.	Longitudes.	Elevations.
				Feet
	Garbha village. (Bútán.)	30 6 55 N	80 41 32.6 E	10200.2
	Mt. Namjang. (Himalaya.)	30 2 18.4	80 39 41.0	18398
110	Trigo Station near Garbha.	30 6 1	80 39 46	10983.2
	Spar Bridge over Calapaní R. (Bútán.)	30 9 7	80 42 23	12670.4
	Byás Rik'hi P. (Himalaya.)	30 9 28	80 46 2	19857.2
	Mandarin's Camp (Bútán.)	30 11 19	80 41 18	14433.8
	Ghatí, or Pass to Factory.	30 11 45	80 48 10	17597.8
115	No. 1 of Cúntas. (Himalaya.)	30 13 17	80 45 0	22441.4
	No. 2, (Ditto.)	30 12 47	80 46 8	20991.8
	Kawa Lekh P. (Bútán.)	30 8 0	80 42 52	15245.4
	Station near confluence of the Cúli an (Calapaní R. (Bútán.)	30 8 16	80 41 31	11341.4
20	Sithi Lekh P. (Himalaya.)	30 7 28	80 40 16	15811.4
	Boulting village. (Bútán.)	30 5 12	80 26 49	
	Phakul ditto. (Ditto.)	30 3 21	80 27 17	
	Calapaní Fountain.	30 10 30	80 43 28	
	Deodar Ghat. (b)	29 28 2	79 26 40	6273.7
125	Ghagar Ghat. (c)	29 24 25	79 23 3	7596.1
	Loharcot Stockade.	29 27 45	79 26 7	6732.4
	Surface of the Lake, Rheem Tal. (d)	29 19 18	79 23 53	4271.5
	Kissenpúr (Rohilcund)	29 12 18	78 48 54.1	
	Chamrowa. (Ditto.)	28 46 26.9	78 58 10.8	
	Afzel Khan's Palace. (Ditto.)	29 23	78 32 9.5	
139	APPROXIMATIONS. (e)	30 12 43	81 2 10	14560
	Taclacot. (Chinese Factory)	30 23 7	81 2 10	
	Lake Manasarovar. (Ditto ditto.)			

(d) *A d'habátra*, or *Sa'hi* at the southern extremity of the lake.

REFERENCES.

No. 73. (a.) With extreme difficulty, and I may add, with extreme peril, I was fortunate enough to accomplish the passage of *Lébúg Ghátí*, without accident on the 6th of June 1816.

Nos. 124, 125, (b.) (c.) The new road from *Bamauri* to *Almora*, recently constructed at the expence of the British Government, crosses both these points.

No. 126, (d.) The shape of the lake *Bhím Tal* approaches more nearly to a triangle, than to any other regular figure, the length of the longest side is about a mile, and that of the shortest five furlongs. Its extent appears to have been much greater at some former period; and the diminution it has experienced, is evidently to be attributed to deposition by the streams flowing into it. There is still depth of water

sufficient for a first rate line of battle ship to ride at anchor. Lieut. STEPHEN, who had a small canoe on the lake, struck soundings in 64 feet or nearly 11 fathoms, about the central parts, and the banks shelve very rapidly.

APPROXIMATION E; the position of the pass leading to *Taclacot* is already given by my survey; the direction of *Taclacot* was pointed to me north 82° east from thence, and its distance from the eastern descent is one day's journey for laden goats; the above bearing, with a horizontal distance of eight miles from the summit of the pass, cannot give a very erroneous position to *Taclacot*.

THE direction of *Manfarevar* was also described to me by many persons, who had visited it to be about north 30° east from *Taclacot* and the distance two day's journey, for laden goats, which as the road is level may perhaps be 14 miles.

By this information I have assigned, what I imagine to be the geographical position nearly of the monastery, mentioned by Mr. MOORCROFT, and which I conclude to be situated on the western bank of the lake, but as *Manfarevar* is stated to be of an elliptical shape, and to have its diameters equal to eleven and seven miles respectively, it seems at least probable that the latitude and longitude, I have given will fall somewhere within the limits of the lake itself especially if it be remembered, that the place at which my information was obtained, is not so much as twenty miles distant from *Manfarevar*.

ALL the *Tartars* and *Bhútias* who were with me were of opinion, that the eastern descent of *Taclacot Gháti* was not greater than the western, and hence we may conclude that the elevation of the lofty table

land of central *Asia* is nearly the same, as that of the *Deba's* camp. (No. 114,) or 14,500 feet above the level of the sea.

ALTHOUGH several of the preceeding latitudes, and longitudes, are inserted to the tenth part of a second, as given by the calculations, it is by no means intended to convey an idea, that the principles, on which this survey is conducted, can attain to that great degree of exactness.

EVERY figure of even the most trivial computation will be found in the field books, which I have transmitted to the Surveyor General's Office : in so much work, when the survey in the field and all its dependant computations rest with an individual, a few errors may be excused ; some I have discovered and corrected, though none have been pointed out to me, some may still remain.

UPON the whole, I flatter myself, that in the more essential parts, this survey will bear comparison with any, that have been performed in Bengal, and I can only lament that I have not been able to collect the materials into a map of suitable external appearance.

VI.

CEREMONIES

OBSERVED AT THE CORONATION OF A HINDU RAJA, BY MR. BROWN.

AS the observance of any public ceremonies amongst the *Hindu* population of *India* is daily falling into disuse, and as they will consequently be known at no distant period from tradition alone, it may perhaps form part of the objects of the Asiatic Society, to procure such descriptions of them as eye-witnesses of their performances are qualified to contribute, and to preserve in the transactions of the society, such memorials of their past existence—with this view I beg leave to offer to the acceptance of the society the following account of the coronation of the Raja of *Colastri*, at which I happened to be present.

In order fully to comprehend the causes that then led to that ceremony, it is necessary for me to state the political situation of the *Ráj* of *Colastri* at that period.

THE arms of the *Tartar* conquerors of *India* never penetrated into *Malabar*, the inhabitants of which preserved their ancient government, religion, and customs, until the invasion of Hyder Ally from the neighbouring province of *Canara* about the year 1766, with a numerous army, put an end to the *Hindu* government, by the expulsion of the *Rajas* and chief men, most of whom fled to *Travancore*. As the *Mapilla* chieftain of *Cananore*, Ali Raja, had urged Hyder to, and assisted him in this conquest, he, as a reward put him in possession of the *Ráj* of

Colasftri on condition of paying an annual tribute. The government of the country being then transferred from the *Hindus* to fanatical *Musselmans* was, during the course of 12 years which Ali Raja held it, almost completely depopulated; murder and rapine prevailed in every quarter, so that no *Hindu* remained in it who had the means of getting to *Travancore*. During this long period, little of the stipulated tribute had been paid, and Hyder therefore willingly listened to proposals made to him by one of the princes of the *Colasftri* family, (who had been protected in the Honorable Company's settlement of *Tellicherry*) to pay him tribute if restored to his country. The negotiation was carried on through DOMINGOS RODRIGUES, the Company's linguist, a man of great wealth, who becoming security for the payment of the tribute, the Raja was put in possession of the *Ráj*, in 1776-7, with full powers to re-establish the ancient government. This was immediately done; the exiles were recalled, and reinstated in their landed property, but the country from so long a course of oppression and spoliation, afforded slender means of realizing the tribute; whilst the residents, under the name of *harcwas*, placed with the Raja to receive the tribute, and to observe and report his actions, augmented his distress by their rapaciousness. The first year's tribute was advanced by DOMINGOS RODRIGUES, but subsequently the revenues still continued unequal to the demands on them, and therefore, after the country had been restored to some kind of order, the expedient of crowning the senior Raja, for the purpose of raising money, was resolved on. It is here necessary to explain that the law of succession adopted in this family, and indeed in all the Raja families of *Malabar*, is, that the senior male, by the female line, succeeds to the first station of *Colasftri* Raja, in whose name the government is conducted by an acting Raja whom he appoints, and who is in fact the ruler, the other after being crowned, retiring to a certain fort with all the ensigns and exterior marks of dignity, where he passes his time in the performance of religious ceremonies. What probably rendered

the adoption of this mode of delegated government necessary is, that as the number of princes in the family is generally considerable, (the sons of all the daughters succeeding each other according to priority of birth) the senior is always far advanced in years and past the term of active life, before he comes to that dignity. The senior raja, in the present instance was a very aged man, not less, I judged, than 70 years of age. He had hitherto remained in *Travancore*, probably to avoid the expence necessary for his establishment, but was now brought from thence, that the finances of the *Râj* might be recruited with the contributions due, by custom, not only from its own subjects but from the other rajas and chieftains connected with it, on the performance of this ceremony; at which also attended deputies from the settlement of *Mali* and *Tellicherry*, each presenting a box containing a certain sum in gold, in conformity to ancient custom. The *bramins* having fixed on an auspicious day in the month of December 1778; notice of it, and invitations, were sent far and near, and great preparations were made by the acting raja for the accommodation, and entertainment, of the multitude that were expected to assemble from all parts of *Malabar* and the countries of *Cochin*, *Travancore* and *Pâlghat*.

THE place which immemorial custom had prescribed for the performance of this ceremony was a fort, named *Maday*, situated between the rivers of *Balliapatam* and *Cavay*, in an open spot, and more spacious than *Malabar* forts generally are. Here on an elevated spot under a canopy, a kind of throne, but not higher than a common chair, was placed. About one o'clock p. m. the raja was brought in a covered palankeen, attended by many *bramins*, to this chair, and seated in it, but concealed from the spectators by *perdas* held up before him, whilst the people were made to fall back to a distance of 20 to 30 yards in front, and *bramins* were there stationed to prevent any person going beyond those

limits. The concourse of people assembled was very great. Into the fort the chief people only had been admitted; the multitude were without the walls in vast numbers, but from the elevation of the spot on which the throne was placed most of them could see it.

THE propitious moment being arrived, the *perdas* were withdrawn and the raja exposed to view with the crown on his head. Various rites were then performed by the *bramins*, whilst others recited invocations and chaunted stanzas appropriate to the occasion. This continued for about half an hour, when the chief *bramin*, or priest of the *Raj* advanced, having a flat silver dish in his left hand, containing a little fine unboiled rice. He approached so close to the raja as to be able to reach the crown with his hand, stopped and recited a prayer or invocation. He then took a little of the rice in his right hand and dropped it on the crown. This he repeated three times letting the rice fall slowly, whilst he at same time continued to proclaim in a very loud voice the new titles of the raja with invocations or prayers composed no doubt for the august ceremony.

THE silence of the multitude without, as well as within the fort, during all this was admirable. The awe and reverence with which they beheld the rites and listened to the *bramins* was so great, that not a breath was to be heard whilst they continued, so that the voices of the *bramins* were distinctly heard out of the fort; but the moment for adoration, which was that when the last rite with the rice was completed, was no sooner come, than a simultaneous shout burst from the whole, so loud and sudden and so striking to me, from its being totally unexpected, that it seemed the shout of MILTON's pandæmonium realized.

THE adoration at the same time began, and continued as long as the Raja remained exposed, which was above an hour, during which the

offerings were presented and received by the attendants. During the same time gifts of cloths and money were distributed amongst the *bramins* and their women, the number of whom alone was immense, all of that cast of the adjacent countries and many even from *Tanjore* having assembled. For their accomodation also, very extensive wooden buildings had been erected, in which they were feasted with dressed viñuals, consisting of rice, dhál, ghee, curries of various vegetables, with papadoms, (fine cakes, made of gram flour, and a fine species of alkali, which gives them an agreeable salt taste and serves the purpose of yeast, making them rise and become very crisp when fried) plantains and other fruits. This entertainment, which was for the *bramins* and their families only, continued three days, twice each day.

THE gestures made use of on this occasion to express their adoration, were sufficiently remarkable to merit a description. The person standing erect lifts his hands to his face and joins them open, the fingers stretched and reaching a little above the eyes; the fingers are then drawn down to the palm, and the hands drawn back from each other to the distance of eight or ten inches, then replaced as before, and the same motions repeated, which when performed by every individual of so great a multitude formed a very singular scene.

THE crown was of gold, but the distance at which I was placed, prevented me from noting any thing but its form, which resembled that of the *Tiara*, worn by the *Roman Pontiffs*, before it was disfigured into a triple crown by the arrogance of BONIFACE and BENEDICT. When we consider with what minuteness the *Hindus* adhere, even in matters of minor importance to the practices of their ancestors, we may conclude that the form of this crown was very ancient, and is therefore worthy of remark as being different from that of any diadem worn by princes either now or at former periods; but that the

cap of ceremony of the high priest of the Temple of *Jerusalem* was not unlike it.

This ceremony on the whole affords two subjects worthy of consideration. First, the rite of sprinkling rice over the crown, whilst on the head of the raja, so different from any practice in the west of modern or ancient times. The rite now in use of anointing princes at their coronations is of modern institution, and generally admitted to have been borrowed or imitated from the Jews. Secondly, the circumstance of its being a ceremony arising out of a feudal system of government, at which all the vassals were obliged to appear, and to contribute to the expence of it, each according to his rank; and that it should have been resorted to for the purpose of filling the raja's coffers in a similar manner to that in which our own princes often rendered the feudal ceremonies subservient to similar purposes.

I have the honor to be, Sir,

Your most obedient servant,

A. BROWN.



VII.

ANALYSIS OF THE SNAKE-STONE,

BY

J. DAVY, M. D. F. S.

SNAKE-STONES, it is well known in *India*, are substances employed by the natives as remedies against the bite of venomous serpents.

THE forms of these stones and their external characters have already been described by more than one author, but I am not aware, that any account has been published, yet, of their chemical nature.

For those stones which I have examined, I am indebted to the Honorable Sir Alexander JOHNSTONE, Chief Justice of *Ceylon*. They were of three different kinds.

THE first kind were small bodies, round or oval, nearly white towards their circumference and black or brown at their centre; they were polished, possessed a slight degree of lustre and had a pretty appearance, in consequence of which and their supposed virtues, they are occasionally set and worn as neck-ornaments; they were of moderate hardness, easily cut by the knife, but not scratched by the nail; when breathed on they emitted an earthy smell like clay, and when applied to the tongue or any moist surface, they firmly adhered to it.

BEFORE the blow-pipe they gradually became perfectly white and lost a little of their substance, yet they emitted no fume or odour or

stone. Put into dilute nitric acid a very slight effervescence was produced which was momentary, when the stone was in powder; in a few hours the whole of the stone was dissolved with the exception of a very minute portion of carbonaceous matter. This solution on the addition of ammonia afforded a copious precipitate, which was insoluble in weak oxalic acid. The precipitate being separated by filtration, the fluid was rendered turbid by the last mentioned acid.

RESULTS which prove that these stones are composed of phosphate of lime, with a little carbonate of lime and slight traces of carbon. Thus their composition is the same as that of bone partially calcined, which I have no doubt, they are in reality: their physical properties are those of calcined bone as well as their chemical nature; calcined bone like the stones admits of being polished, affords when breathed on an earthy smell, adheres to moist surfaces and in fact has every real property which these stones possess.

ANOTHER kind of snake-stone, of which I saw only a single specimen, was a small oval body smooth and shining, externally black, internally grey; it had no earthy smell when breathed on, and had no absorbent or adhesive power. By the person who presented it to Sir ALEXANDER JOHNSTONE, it was much valued and for adequate reason, if true, "it had saved the lives of four men at least."

BEFORE the blow-pipe it emitted a slight smell like that of vegetable matter burning and became white. In dilute nitric acid it dissolved and effervesced strongly, and until the whole was dissolved the effervescence continued. The solution was not precipitated by ammonia, but copiously by carbonate of ammonia. The precipitate before the blow-pipe was converted into pure quick lime.

FROM these results it is evident, that this highly valued stone is merely carbonate of lime coloured by a little vegetable matter.

THE third and last kind of snake-stone I have to describe was of a cylindrical form, slightly curved about an inch in length and in circumference about three quarters of an inch; it had a smooth shining surface, was dark bottle green, pretty hard and rather brittle, when broken it proved to be composed of concentric, thin layers; it had the odour of musk in a slight degree: it did not possess any absorbent power.

BEFORE the blow-pipe it decrepitated, fell to pieces, blackened, took fire, burnt with a very red flame and emitted much smoke. The coal it left was voluminous; the ash this coal afforded when incimated was small in quantity, and consisted chiefly of carbonate and phosphate of lime.

THE nature of this stone I did not farther investigate. The preceding results satisfied me that it was a Bezoar which Sir ALEXANDER JOHNSTON previously suspected.

It will naturally be asked, are these snake-stones deserving of the reputation which they have acquired among the natives; are their virtues real or imaginary? By putting the question in a different form it may be solved more easily. Is a calcined bone or a fragment of carbonate of lime, or a concretion formed in the intestines of an antelope an antidote against the poison of snakes? Every one acquainted with the animal economy and the effects, and the mode of operation of the poison of snakes will (I think) decidedly answer in the negative. The two kinds last described can have no physical or che-

mical effect whatever as local applications; and the first kind can have little effect even as an absorbent; were it indeed possessed of the strongest absorbent power, I am confident, its application would be useless, and worse than useless, as interfering with the employment of efficient means of cure.

ANOTHER question may be put.—Is it not curious that these stones if possessed of no real power should be so much confided in as they are, and if destitute of all virtue as an antidote, should be esteemed as an antidote, and not only by ignorant *Indians*, but even by many *Europeans*.—In reply it may be generally remarked, error is popular, *quod mavult homo esse verum id facile credit*: appearances are deceptive and correct conclusions difficultly drawn, not to mention the effects of superstition and its influence on the minds of *Indians*. To be more particular, it may be remarked farther, that I believe the persons who have used snake-stones have (independent of other sources of mistake,) been deceived by applying them in many instances to the bite of snakes supposed to be, but not really venomous; and in other instances in attributing to the stones, the cure which was due to nature alone.

THE majority of serpents supposed by the natives to be poisonous are harmless. Though I have been in *Ceylon* only a few months, I have already seen and examined twelve different species of snakes: of these only one kind was believed by the natives to be harmless. Notwithstanding of the whole number, only three species proved to be poisonous. About a week ago a snake was brought me by a *Modeliar*. He called it a *Mahihilla*. Though dead, the man who carried it, was under great apprehensions of danger, and took care of himself by carrying it tied to the end of a long pole. The *Modeliar* excused the man's timidity, saying it was very venomous; in an hour (he asserted) the man who is bitten by it dies.—Yet on examination, I found

that this snake had no fang-teeth or poison-bag, and of course was harmless: of the three poisonous kind, the bite of one I have ascertained, is never fatal even to small animals and much less to man. The serpent alluded to, is that called here the *carawilla*. Its poison acts in a peculiar manner, occasioning much swelling and pain in the part bitten. The swelling gradually abates: Disagreeable suppurating ulcers are a frequent consequence; but the recovery is spontaneous and certain. I may relate an instance in which a snake-stone gained much credit applied to the bite of a serpent of this kind. The story was thus told me by a spectator. A native servant was bitten in the leg by a serpent. A snake charmer was immediately sent for. He came speedily, yet before he arrived, the leg and thigh were much swollen. The charmer applied his snake stone which was along time continued. In about three hours the pain which at first was excruciating had nearly ceased, and the swelling in about three hours more had subsided, and the man who was travelling on foot was able to pursue his journey, which I have no doubt he would have been able to have done just as soon, if no stone had been applied.

THE bite of the other two poisonous snakes the cobra di capello (coluber naja) and the Polonga (a species of coluber) is thought by most of the natives to be absolutely mortal, which is far from the truth. The effect of the bite depends on a variety of circumstances that people in general leave out of consideration. I have made a number of experiments with both kinds, and can speak from my own experience. The poison of these snakes is soon exhausted, when of course their bite is innocent. And though the poison be not exhausted in the majority of cases of the bite of the cobra di capello, and in many of the polonga, it is not sufficiently virulent to cause the death of any animal excepting such as are small and weak.

Of all errors practical errors are the worst; and to this class of errors I flatter myself I have proved that the belief of snake-stones being antidote against the poison of snakes belongs. The sooner such a belief is exploded the better. Many a life in all probability has been sacrificed to it, that might have been saved by efficient means of cure timely applied, and much human suffering undrgone, that might have been relieved, had real, instead of these imaginary remedies been employed.



ADDITIONAL OBSERVATIONS, BY THE SECRETARY.

THE experiments of Dr. DAVY have satisfactorily established the nature of those substances termed snake-stones, and have fully corroborated the notions entertained of their composition and inefficacy; the conclusions that he has drawn however, were not unknown either in the east or west, and it may not be uninteresting to take a cursory view of the opinions which have been expressed of their nature and properties, by preceding writers in these kingdoms, as well as in Europe, as a supplement to Dr. DAVY's analytical enquiries.

THE modern introduction of the snake-stone to the attention of the philosophers of Europe, appears to have occurred in the latter part of the 17th century. In 1662 some specimens were brought from India by three Franciscan Friars, and deposited in the museum of the Grand Duke of *Tuscany*, where they were seen, and described by the naturalist *Rédi*; about the same time, some were sent from *Java* by Sir PHILIBERTO VERNATI, to Sir ROBERT MORAY, for the repository of the Royal Society: they had also some short time before, been described in THEVENOT's 'relations of divers considerable voyages', and they were again mentioned in TAVERNIER's *Travels in the East Indies*.

IN all these cases an erroneous opinion was expressed of the origin of this stone; it was said to be found in the head of the *Coluber Naja* and other serpents, and was thence termed *pietra del serpente cobra de cabelo*; *lapis serpentis cobra de cabelo dicti*; *pedra de cobra*, *pierre de serpent*, and *snake stone*, and another kind was named from the place whence it was supposed to be brought, *pedra del serpente di Mombazza*, or *lapis serpentis de Mombazza*; the description of which given by THEVENOT, is thus cited in the *Philosophical Transactions* of 1665.

“ IN the East Indies, and in the kingdom of *Qamsy* in *China*, there is found a stone in the head of a certain serpent (which they call by a name signifying hairy serpent) which heals the bitings of the same serpent, that else would kill in 24 hours. This stone is round, white in the middle, and about the edges, blue or greenish. Being applied to the wound it adheres to it of itself, and falls not off, but after it hath sucked the poison, when they wash it in milk, wherein it is left awhile, till it return to its natural condition. It is a rare stone, for if it be put a second time upon the wound, and stick to it, 'tis a sign it had not sucked all the venom during its first application, but if it stick not, 'tis a mark that all the poison was drawn out at first.”

THE account thus given of the origin of the snake stone, appears not to have received implicit credence; TAVERNIER considers it to be a medicinal compound, and KÆMPFER (*Amoenitat exot.*) looks upon it as an artificial fabrication. THEVENOT states particularly that the town of *Diu* was celebrated for its manufacture, and in the *Philosophical Transactions* for 1749-50, in a communication from Sir HANS SLOAN, he states on the authority of Doctor ALEXANDER STUART, recently returned from the East Indies, that the snake stones “ were not taken out of “ a serpent's head, but made of the bones of the small buffalo in the

"Indies, (by which their coaches are drawn instead of horses,) the bones being half calcined or charred by the dung of the same buffalo," the same is stated by PARR in his Medical Dictionary, in which the lapis colubrinus is said to be made of hartshorn, burnt to blackness, and afterwards polished, the whole corroborating the conclusion of Dr. DAVY, that one species of the snake stone is nothing more than bone partially calcined.

THE notion that a gem or stone of great value and miraculous properties was formed in the head of a snake, is one of considerable antiquity and wide circulation, and both in its early introduction and subsequent revival is manifestly of *Indian* origin. SOLINUS in his chapter on Ethiopia states, that, "exciditur e cerebris draconum, draconitæ lapis," and he adds, usu ejus orientis Reges præcipue gloriantur, quoting Sotacus or Σωτακος an ancient *Greek* author who wrote Περὶ Λιβύης as having seen this extraordinary gem. Philostratus as cited by Salmasius is still more precise as to the locality of the fable, and declares that the natives of *India* or *Indæ* cut off the head of the serpent in order to extract the stone contained in it: the same account of the origin of this stone occurs in *Pliny*, who mentions its being procured by the natives of *India* by decapitating the serpent whilst asleep, and who also notices the medical application by the Scythians of another stone said to be found in the head of the viper, which is used as an antidote: (viperæ) dissecant quidem Scythæ inter aures, ad eximendum lapillum, quem aiunt ab eâ devorari terita.

THE gem of the classical writers, and which according to them is not a stone at all, unless it be taken from the head of a living snake, is evidently the wonderful *Carbuncle* of the romance writers. It is probably also the same as the snake stone of modern travellers, although known to them only in its medicinal character: both are the

inspring of *Indian* fable, and we find accordingly in the *Sanscrit* poets frequent allusion to the stone in the head of the snake, and in the *Characa* and *Sufruta* two medical works of high authority and great reputed antiquity, the सर्पमणिः *Serpamani* or snake gem, is enumerated amongst the antidotes, and designated also by the synonyme गरमणि *Garamani* or poison stone. The *Mohammedan* writers make similar mention of the snake stone, which according to the author of the *Akhtiyār Bedāi* is found in the head of the *Asfāi* or viper: the author of the *Tohfet al Momenin* calls it *Hejar al Haiyah* and describes the *Haiyah* as a sort of snake; the latter calls it also *Mar moherch* or snake stone, and the former adds as another name *Bādzebr*, or Bezoar, considering it as the animal species of that celebrated alexipharmic, which appears in general to be the snake stone of the east, and which was one of the three kinds examined by Dr. DAVY, as well as one of those described in the communication referred to above, made by Sir HANS SLOANE to the President of the Royal Society.

THE *Bezoar* according to our medical writers was unknown to the *Greeks*, and was first introduced to the knowledge of *Europe*, by the *Arabic* writers. There does not seem indeed to be any mention of it in the works of ARISTOTLE or of PLINY, though we have the authority of IBNI TEIMÍZ or HERÁTALLAH, a christian physician who lived at the court of the Abbasside Khalif M. TARKI, about the middle of the 10th century, and the author of a voluminous medical work entitled *Al Moghni*, * for its being known to the *Greeks*, as he cites ARISTOTLE as stating its being brought from *India* and *China*. Another author also

* This statement rests upon the authority of the author of the *Tohfet al Momenin*. B'HER-
BELLAH however ascribes the great work—entitled *Al Moghni* to EBN. BELLÁH, and another, *Moghni
jeltih*—to the son of EBN TALHIZ, or SAID BIN HERÁTALLAH. They may both be right as *Moghni*
in plating, the satisfier or contentor, forms part of the title of many works, especially on medicine
and law.

EBN BRIT'AR quotes the same writer for its dose, in his chapter on antidotes: this testimony, which is rather suspicious, and which may have proceeded from the desire of the authors to shelter themselves under a great name, would only add an additional fact to the many we already possess, evincing the possession by the *Arabs* of many classical works, especially on the sciences, which have not come down to later ages, and will leave *Europe* still indebted to the *Arabs* or *Persians*, for its acquaintance with the substances called *Bezoars*.

The name from which the modern appellation is derived, establishes the priority of knowledge in favour of the *Persians*, as *Pázehr*, *Pádzehr*, or *Bádzehr*, are *Persian* words—the author of the *Jawáhir Nâma* explains the term, as signifying the repeller of poison, and MENINSKI'S Etymology therefore is not without original support *پادزهر*, *padzehr* vel. q. *Pudizehr* et *بادزهر*, *Badzehr*, compositum est ex *پاد*, *Pad-et* *زهر* *venenum tollens, pellens, alexi-pharmicum et lapis Bezoar*. It may therefore be termed properly the poison stone, which is equally the signification of its *Arabic* name, *Hajar-ús Sem*, and the name by which it is usually known of *Zehr Mohereh*.

ORIENTAL writers distinguish *Bezoar* into two classes, or mineral and animal: the mineral sort is procured, according to ARISTOTLE says IBNI TELMIZ, from *India* and *China*; according to ABU HINDUYAH, from the mountain *Zerawand* in *Cirman*: it is perhaps the fossil *Bezoar* of *Europe*, a kind of stone resembling the animal *Bezoar*, being formed of concentric layers, and similar to it, externally, in size and shape.

THE other kind of *Pád-zehr* is the animal sort, called by the *Arabs* very accurately, *Hejer at tis* or goat stone; it being in fact a calculous concre-

tion found in the stomach of animals of the goat kind especially, as is justly stated by the author of the *Tohfet al Momenin*, who takes no notice of the fabulous generation of it by the successively congealed rheum flowing from the eyes of a sort of camel or deer supposed to feed upon snakes, as mentioned in the *Khwás al Ehjár* and other works: the *Akhtiyárát Badái* is singular in deriving the animal Bezoar from the head of a snake, although its presence in the porcupine, ape and ox is noticed in several works, agreeably to the information given by TAVERNIER, who says with great truth, J'ay eu la curiosité de me bien instruire de tout ce qui se peut scavoir du Bezoar: of both species of Bezoar, many varieties, classed according to the shades of colour, are enumerated by the original authorities.

It is foreign to the object of the present remarks, to notice the many wonderful properties ascribed by oriental writers to the Bezoar, or to advert to any, but its supposed alexipharmic power. In this respect, as well as in the method of its application, it answers to the accounts given by THEVENOT and KÆMPFER of the virtues of the snake stone, and leaves no doubt of their general identity.

THE only remaining conclusion resulting from Dr. DAVY's enquiries, regards the inefficacy of these substances, be they what they may: the credulity that prevailed on this head, has not been confined to the natives of the East, nor even to those who took the oriental fables upon trust, for TAVERNIER, from information gathered on the spot, appears to be quite satisfied of their properties; and no less a personage, than the President of the College of Physicians, Doctor BATEMAN, informed Sir HANS SLOANE "with great admiration that he had seen the great effects upon the bite of a viper of the snake stone, or serpent stone as it is called, before King CHARLES 2d, who was a great lover of such

“natural experiments.” We know perfectly well now, what to think of such testimony, and the absolute inertness of these substances is indisputably established: in this respect indeed the preceding experiments, only corroborate the inference of KÆMPFER, “*istis lapidibus nihil efficacio inesse, nisi quam actuali frigiditate suâ, vel absorbendo præstant,*” and we have the authority of FONTANA, for its being known from the experiments of those two great *Italian* naturalists, *Redi* and *Valisnieri*, that the snake stone has no efficacy in curing the bite of vipers.

VIII.

AN ACCOUNT OF VENOMOUS SEA SNAKES, ON THE COAST OF MADRAS.

BY

DR. M'KENZIE,

COMMUNICATED BY COLONEL M'KENZIE.

Soon after the opening of the bar in the month of October 1815, reports were circulated at *Madras*, that a great shoal of sea snakes had entered the river, and that many natives in crossing it had been bitten and had died. These reports caused so serious an alarm among the natives, that they attracted the attention of the superintendent of the police, who on enquiry ascertained that three individuals after crossing the river *had died*, and their death had been occasioned (as was universally believed) by these snakes. In consequence of this information, a reward was offered for each sea snake caught on the condition of being carried to the police office.

PANDAULS were erected opposite to the two principal fords on the river, where under my medical superintendence skilful natives provided with Eau-de-luce and other remedies were constantly stationed, and who were directed to afford immediate aid to those persons who might be unfortunately bitten; this little establishment was continued until the river had become nearly dry; during its existence fifteen persons (actually bitten) were carried to the *Pandauls*, all of them in a greater or less degree exhibiting those symptoms consequent upon the action of a powerful animal poison on the system; to all of them, the remedies prescribed were promptly administered, and with the happy

est effect. As two of these cases came under my own immediate observation, I have detailed them below; from notes carefully taken on the spot, during the continuance of the symptoms, and the exhibition of the remedies for their relief. To these two cases I have added the progress and result of an experiment, farther corroborative of the dangerous character of these unwelcome visitors.

IN consequence of the reward offered by the police, from two to three hundred snakes were caught alive, and chiefly by fishermen who were either fearless or unconscious of any danger from them.

AMONG those caught, there appeared to be a considerable variety, but far the greater number were of the species *Hydrus major* and *Hydrus gracilis*, of both, several were very accurately examined by my friend Mr. RYDER of the Mint, and some well prepared and preserved specimens have been sent by him to a gentleman in England.

FROM a comparison of these with the description given by Doctor SHAW in his excellent Zoology, there can be no doubt as to the character of the snakes which made their appearance in the *Madras* river.

I SHALL in substance quote Doctor SHAW's characteristics.

HYDRUS MAJOR.

H. Lividus, fasciis decurrentibus fuscis, squamis hexagonis abrupte carinatis.

Its length is more than three feet, its colour pale or livid, marked throughout the whole length of the back by a series of large transverse semi-decurrent dusky bands: the tail banded more deeply or so as to show less of the ground colour, it is much striated at the beginning or place of the vent, and then widens considerably towards the tip, which is obtusely pointed; the length of the tail is about four inches

and the scales which cover it are somewhat of a square form, and so disposed as to resemble in some degree those of a fish; they are all marked by an abrupt middle carina—the scales on the body are chiefly hexagonal, and are carinated in the same manner, those on the head large and angular: along the lower part of the abdomen runs a pretty strongly marked carina, the scales being not dilated into any appearance of scuts, but merely marked by a middle line of division on the very edge of the carina; the vent is surrounded by a row of large strong lengthened scales.

THE *hydrus major* is entirely a marine species, it is furnished on each side the upper jaw with a row of small teeth, one of which (two in those examined at Madras) is much larger than the rest, and on being examined is evidently tubular.

HYDRUS GRACILIS.

II. Corpore antèrius gracillimò squamis ovatis levibus, posterius crassiore squamis hexagonis abrupte truncatis.

LENGTH about two feet, head very small, and covered with large scales: neck and fore part of the body very slender and cylindric for the distance of about seven inches when it begins to enlarge, and flatten into a carina on the upper part which is continued to the end of the tail. The slender part above mentioned is covered with ovate smooth scales, the remainder of the animal with hexagonal ones, each marked with an abrupt central carina. The tail is about an inch and three quarters long, flat, and obtusely acumined but not so broad as the thickest part of the body.

THE body is banded all along from the head to the tail, with numerous, equidistant dark and somewhat obtusely pointed bands, reaching almost to the abdomen, which with the intermediate spaces is of a plea

brown colour; those on the cylindric part of the body are nearly annuli; the stricture or contraction at the vent is not so strongly marked as in the *Hydrus major*; to which in some particulars this species seems allied.

THE head and mouth of the *Hydrus gracilis* examined at the Mint being very small, the existence of tubular fangs could not be satisfactorily ascertained, but from the carinated scales added to its other characteristics, there can be but little doubt entertained of their existence.

C A S E, I.

ABOUT three P. M. on the—of November, a native woman in crossing near the land custom house was seen whilst stepping out of the water to shake off something which grasped her foot, and which to several people who were looking on appeared distinctly to be a water snake, the woman after having advanced a few paces from the river fell down, and was carried to the *Pandaul* in a state of apparent insensibility: on examining her feet, two small but distinct wounds were formed on the ankle of the right leg, her skin was cold, her face livid, she breathed with great difficulty and with an occasional hickup and her pulse at the temple or wrists was scarcely to be felt: a ligature was immediately applied above the wound previously enlarged with a lancet, and to which a piece of the carbonate of ammonia well moistened with the pure nitric acid had been applied; thirty drops of the Eau-de-luce in a glass of water were administered nearly at the same time that the other means were taken: in five minutes more a similar dose was poured down her throat; this last seemed rather to increase the spasm at the chest, but the pulse now was felt feebly, though distinctly at the wrist—the third dose was repeated in three minutes more, and upon swallowing it, she screamed and evidently breathed more freely.

TEN minutes had now elapsed since she had been carried to the *Pandaul*, and in about three minutes more a tea spoonful of the Eau-de-luce was given which almost immediately produced violent nausea, and caused a profuse perspiration to be thrown out over every part of her body. On putting a little salt into her mouth, she said it was not salt but sugar, the natives deemed this an infallible sign of still continued danger.

NOTWITHSTANDING her improved symptoms an additional tea spoonful of the Eau-de-luce was given, and a fresh application of the nitric acid was made to the wound from which (she said) she now felt no pain. From this period she continued to recover, and in about an hour after she had been carried to the *Pandaul*, she was entirely relieved: complaining, only of a numbness in the leg and thigh above the wound, which sensation continued for three or four days afterwards.

C A S E II.

ABOUT half past eight A. M. *Mahomed* a lascar, was carried to the *Pandaul*, said to have been bitten by a snake, about the middle of the river: advancing a few paces, after having quitted the bank he fell down violently convulsed: when brought in, his breathing was laborious, his face livid, his skin cold and clammy, his pulse was distinctly felt at the temples, but it was feeble at the wrist, his urine and fæces passed involuntarily from him, a quantity of foam and froth was ejected violently from between his closed teeth; with some difficulty, two small wounds were discovered on the outer edge of the left foot, which on being pressed bled a little, a tourniquette was instantly applied above the wound, which at the same instant was laid open to the extent of nearly an inch in this manner + and the carbonate of ammonia well soaked in the nitric acid applied to it—a tea spoonful of Eau-

de-luce in diluted brandy was with difficulty poured down his throat, which quantity was repeated every five minutes—after the third dose the spasms were relieved, his skin became warm, and he appeared to be sick at stomach, after the fourth dose, he retched violently, and brought up a small quantity of phlegm and a profuse perspiration was thrown out. I now considered his danger as much lessened; although he still continued insensible—the Eau-de-luce was continued and a fresh quantity of the alkali and acid was applied to the wound, in about 35 minutes after his admission, and after having taken seven doses of the Eau-de-luce, two of which were rejected, -he was greatly relieved and spoke. On putting a little salt into his mouth he said it tasted *sour*, in about an hour afterwards he quitted the *Pandaul*—complaining only that his throat was burnt, and that he felt as if he had no left leg: this last sensation as in the former case continued for many days.

THIRTEEN others in the course of one month were carried into the *Pandauls*, and all of them were relieved by the same means promptly administered—the two cases detailed are however sufficient to prove the dangerous character of the sea snakes, which in such numbers entered the river, and I entertain the strongest conviction that had not immediate and powerful remedies been applied many of those bitten must have perished.

EXPERIMENT.

A LARGE healthy chicken was exposed to a *Hydrus major* nearly four feet long, which had been caught 12 hours, during which period it was kept in a vessel filled with fresh water—the chicken was made to press upon the head and body of the snake, but did not succeed in rousing it—upon which the *Hydrus* was taken out of the vessel and permitted to roll about in the open verandah in the presence of several people, the chicken was then presented to it, made to press upon its

head, which at length irritated the Hydrus which was seen to bite at the chickens foot—the bird was immediately withdrawn—the marks of the fangs were perceptible though not distinctly so : but in about 10 minutes from this period it appeared to droop, and to have a slight convulsive flutter in both wings, in three minutes more it was decidedly convulsed, and at the end of 17 minutes from the period of being bitten it suddenly dropped down quite dead.

R E M A R K S.

FROM the result of the experiment, and from a consideration of the symptoms detailed in the two cases and corroborated in a greater or less degree by thirteen others, there can (I apprehend) be no doubt entertained as to the dangerous character of the hydrus species, and of the powerful effects of their poison upon the human body. It may perhaps be presumed from the *entire* recovery of fifteen persons bitten to whom the proper remedies were administered, that it might not have proved fatal, and that the poison was not so dangerous as that of many of our *Indian* land snakes : on this point I shall not venture to decide farther than to remark, that the symptoms detailed in Case 2d, followed as nearly after the bite, and were as alarming in their appearance as in the cases of those bitten by the cobra de capello ; the most dangerous of our *Indian* snakes : this being so, there are no strong reasons for presuming that the results would not have been equally fatal, had the proper remedies not been promptly applied. My confidence in the volatile alkali as a powerful antidote when taken into the stomach had been long established, and in the concentrated and elegant form of the Eau-de-luce fully confirmed by the able detail of its effects, in his own case given in vol. 11. of the Asiatic Transactions by my friend Doctor M'RAE of Chittagong.

THE application of the carbonate of ammonia and nitric acid to the wound stood recommended to me by its constant use amongst the natives in similar cases, and after the stings of scorpions and other poisonous insects.

To explain why salt was offered to the person bitten, it is proper to add that an universal belief prevails amongst the natives of this part of *India*, that salt tastes sweet to those who are under the influence of a powerful animal poison, and that when this morbid taste ceases, that the danger is abated or entirely over, and that all medicine may be safely discontinued.

IX.

THE RUINS OF PRAMBANAN

IN JAVA,

By JOHN CRAWFURD, Esq.

I HAVE the pleasure to present the Asiatic Society with an account of the *Hindu* ruins of *Prambanan* on *Java*. A residence of several years in the vicinity of this place afforded me many opportunities of inspection and enquiry of which if I have availed myself with any skill, I may hope that my narrative may compensate by its accuracy for its deficiency in learning.

THE principal ruins of *Prambanan*, * as the name is written and pronounced by the present inhabitants of the island, are situated about 10 *English* miles from *Gugyacarta*, the residence of the Sultan of *Java*, and about 30 from *Suracarta* the residence of the *Sufuhunan*.

THE high road which runs in a direction nearly east and west, between these places, passes through the ruins.

By far the greater part of the ruins are in the district of *Pajair* and the rest in the district of *Matavam* where it joins the former. The country about *Prambanan* is a portion of an extensive valley, laying between the mountains of *Rábabu* and *Márapí* to the north, and an humbler range to the south called from its situation, near the south

* As P. and B. are in most languages and particularly in those of the Indian Islands, mutually convertible into each other, and the middle B. seems inserted to obviate a hiatus. *Prambanan* probably means the place of *brahmins*, agreeable to the mode of forming such nouns in *Javanese*.

coast *Gunnuncidul* or the southern-mountains. The most northerly of the ruins are not above two miles distant from the latter, and though many miles from the peak of *Márápi*, nearly on the base of that extensive mountain. From the more easterly of the ruins to the more westerly, the distance is three miles and a half, and from the ruins on the more southern range of hills to those farthest north not less than three miles, so that the whole of the remains may be estimated to occupy an area of ten or eleven square miles. Before offering any account of the temples I may shortly premise, that the whole of these buildings appear to me to have been dedicated to the religion of *Buddha*, blended with the worship of *SIVA*, of the *Linga* and *Yoni*. This will render intelligible some remarks on the temples which it will be convenient to interperse with the description of them.

A FEW of the ruins consist of single temples, but the greater number of groups of a square figure composed of one or more rows of smaller temples surrounding one or more great temples. The first of these groups that strikes the eye of a traveller is one lying within a few yards of the high way, and immediately to the north of the village of *Prambanan*. Here a confused mass of blocks of hewn stone, rubbish, rank vegetation, and rude mounds presents itself. Tracing the remains of the wall, which surrounds this group, I found that the area occupied by it was a square of about 600 *English* feet to a side. Running parallel with the remains of the wall are those of two rows of small temples at a few paces distant from each other. Most of these temples are nearly levelled with the ground, and none of them are perfect. They may be estimated to have been, when complete about 20 feet high: each seems to have contained a single image, the pedestals of which are still remaining in several. This image I conjecture to have been *Buddha*, from discovering it in parallel situations in

Similar groups, and from the existence in the vicinity of a single mutilated statue among the pedestals in the temples. In the centre of the square now described are three temples lying parallel to each other, in direction north and south, and much larger than the exterior ones. That occupying the immediate centre, is conspicuous by its decorations and extent. The contents of this great temple, which has four entrances and as many fanes, appear to identify the whole group of buildings with the worship of *Mahadéva*. The northern fane contains an image of his *S'akti* in the character of *DURGĀ* punishing *MAHÉASURA*, the western, an image of *GANÉŚA*, their first born, and the southern an alto relief figure of the God himself, in the character of a devotee. The eastern fane is so thoroughly blocked up with stones, that there is no access to it, nor is it known what figure it contains. Judging however from the other images, and from similar buildings on other parts of the island, I would hazard a conjecture, that the BULL *NANDI* the *Vāhan* of the God, is the image contained in this inaccessible portion of the temple.

GANÉŚA and *DURGĀ*, but more particularly the latter, are still objects of veneration with the inhabitants of *Java*. In the ancient books of the *Javanese* both are designated by their proper *Indian* names, but the vulgar denominate the former *Liman* or the elephant God, and the latter *Boke Lora Jungran*, or "the virgin lady tall and thin." Barren women, men unfortunate in trade, or at play, persons in debt, and sick persons, continue to this day to propitiate the goddess *DURGĀ* with offerings, and I have seldom visited *Prambanan*, that I did not find her statue smeared with perfumed unguents or decked with flowers. This superstitious veneration of the *Javanese*, for the relics of their ancient worship, I discovered in one of my last visits to this place, was not

confined to the lower orders of the people, for His Highness the Susuhunan about a year ago when meditating, ambitious schemes of no common danger, made offerings to this same image of DURGĀ, perhaps, however, more particularly induced to propitiate a *Hindu* divinity on this occasion from the nature of the connection he has since been known to have formed.

In a northerly direction from this group, and about half a mile distant from it, is the numerous group called (*) *Chandi Séwa*, or the thousand temples, so denominated; not from their precise number, but in compliance with an idiom of the *Javanese* language which applies this numeral in a loose way to any large assemblage of objects crowded together, of which there is another example in the southern range of mountains opposite, which in one situation take from their appearance the name of *Gunnun Séwa* or thousand hills.

The group of *Chandi Séwa* is a square building of a similar character with the last, but in some respects in a much better state of preservation. The northern and southern sides of the square measure 600 *English* feet, and the eastern and western 550.

This large group consists of four rows of small pyramidal buildings, having one great temple in the centre. The actual number of the temples is no less than 213; the outer row containing 78 the second 66, the third which is separated by a considerable interval from the two first 44, and the fourth 28. Between this last and the great central temple, there are the remains of a wide trench. The great central temple, which is probably not less than 60 feet high, has been despoiled of

* *Chandi* means a spire, not a temple for which the word is *Sangar*, but the former is in modern language always applied to *Hindu* ruins.

all its images, and in one only of the 212 smaller temples, is there a figure remaining. This solitary figure is a fine statue of **BUDDHA**, sitting crosslegged in the usual manner and thus measuring $9\frac{1}{2}$ feet high and $4\frac{1}{2}$ round the waist, excluding the arms. Close by some of the other small temples a number of mutilated figures of **BUDDHA** are still found, the pedestals corresponding to which still exist, in the temple themselves, and I have little doubt, but the whole of the smaller temples were shrines of **BUDDHA**. Most of these were occupied seemingly by one image only, but others as may be suspected from the niches in the walls contained one or more small figures, besides the greater one in the body of the temple.

THE principal objects of worship were certainly in the great temple, and from the analogy of the other buildings, I have little doubt, but **MAHÁDÉVA** or his consort, and progeny in one character or another are the chief objects of worship.

THE shape of the smaller temples is peculiarly worthy of observation. From the foundation to the lintels of the doors, they are of a square form, they then assume a pyramidal, but round shape, and are here decorated around, by small figures resembling *Lingas*, while a larger *Linga* surmounts the whole building forming the apex of the temple. This structure was tolerably perfect in one or two of the temples only, but the materials of a similar architecture, might in general be traced in the ruins of the rest. This indeed in a few words may be reckoned a description of the exterior of all the temples of *Prambanan*.

The group of the thousand temples like all the others was sur-

rounded by a wall, the vestiges of which may still be traced. To the grand square there are four distinct gates or entrances, one on each side of the square, and facing the cardinal points of the compass. At each of these entrances, are two gigantic statues, seemingly in the characters of warders. These are in the posture of kneeling on one knee, and in this attitude are in height, exclusive of the pedestals, which are a foot and a half high, seven feet and eight inches, and measure round the body including the arms 11 feet. The *Javanese* term all those figures, which are frequent throughout the Island, *Gopāla*, and I had hence at first imagined them to be representations of CRISHN'A, of whom this is one of the titles, but their occupations, the absence of a crown or umbrella, or other mark of royalty, render the conjecture inadmissible, and the perpetual presence of the snake is more probably intended to characterise the religion of *Siva*.

QUITTING the "thousand temples" and returning again in a southerly direction we meet a single unconnected temple which the *Javanese* call, for I know not what reason, *Chandi Afak*, or the temple of the dog. It is a shapeless ruin displaying nothing remarkable, the top is open and displays to the observer the inside of the building, destitute of image or sculptures: proceeding still farther in the same direction, but not in all above 300 yards from the 'thousand temples', we come to a small group, which contains about 15 temples including one large central one. These are of the same pyramidal form, and differ only, in being less ornamented with sculptures. The entrance into this is by a single gate to the eastern side, guarded by two warders of the same character with those already described, but of inferior size. All the temples of this group, have been pillaged of their images, but a single mutilated figure of BUDDHA, close by, seemed to indicate what the contents of the smaller temples had been.

The central temple has no less than 12 empty niches of various sizes, but the principal figure of this building was probably a figure in high relief, on a large block of black stone, found lying near the front of the temple. I am at a loss to point out what *Indian* divinity is intended to be represented by it, as the usual emblems of the *Hindu* Gods are not discoverable on it. About a mile and a half to the eastward of the thousand temples and close to the village of *Pluosan*, from which they take their modern name, I discovered in the month of April last, several groups of temples which had hitherto escaped the observation of our countrymen on *Java*, and indeed I believe of all *Europeans*. The natives display an entire apathy on all subjects of this nature and the discovery of these ruins on the present occasion was purely accidental. The more northern group of the temples of *Pluosan* is an oblong square measuring 700 feet on the east and west sides, and 300 to the north and south. The smaller temples have been all levelled to the ground in this square, and in entering it, one perceives in their room a mass of ruins, and rubbish appearing here and there, above the long rank grass. The square appears originally to have contained three distinct sets of temples, each having a large central one, surrounded by a row of smaller ones. The middle and more southerly of the central temples, are still partly standing, though in a state of ruin. The middle temple contains two fanes, one of which however, is blocked up with masses of stone and inaccessible. The other contains on the same platform or shelf, two fine male statues in a sitting posture, side by side, and from the similarity of the features, and whole character, evidently intended to represent the same divinity, which from the crescent behind one of them, may be pronounced to be MAHÁ-DÉVA.

Of the more southern temple the two fanes are still entire, and contain each a pair of figures, much resembling those in the middle temple, though destitute of any of the more usual emblems of the *Hindu* divinities. I have little doubt however, but they are representations of *Siva* to whom it is probable the whole group is dedicated.

THE interior of these two temples differs in a remarkable degree, from all those which I have examined in other situations by the richness and profusion of the decorations. The principal figures are those of persons of rank in an attitude of devotion. Some are sitting and others standing, but all addressing their devotions to the images before described. The greater number are accompanied by figures of slaves or servants holding umbrellas. The smaller temples as already mentioned, are all in complete ruin, but the images which they contained, still exist, and several of them are nearly perfect, all those surrounding the two central temples already described, are images of *Buddha* in a sitting posture, the right side of the bosom bare, the hands variously disposed, sometimes resting on the knees, sometimes as if demonstrating or offering instruction, the features are elevated, the expression of the countenance placid, the hair short and curled, less resembling nature than the effect of art, and in my judgment having no likeness to the woolly hair of the *African*, no more than the features, to the flat nose, thick lips, and other characteristic marks of the negro countenance.

THE group of temples in the northern extremity of the great inclosure is in a thorough state of dilapidation, including the central temple, yet it is remarkable that most of the figures still remain, and many of them are entire; a fact, which seems to prove that religious fanaticism had little share in the destruction of these temples. Among the images

remaining in this particular part of the building; the most numerous are statues of *Buddha*, and there are at least ten or twelve of the male divinity, images of which both in brass and stone, are exceedingly frequent on *Java*, but I cannot take upon me to specify its name or identify it with any of the Gods of *Hindu* mythology.

To the present group of buildings there are two entrances, both to the western side, and each guarded by a pair of the gigantic warders already described. About midway between the gates I discovered a slab of black stone with an inscription in the *Devā Nagari* character, much effaced and I fear illegible, except in one or two places. The stone is at least a foot thick, and as it bears no mark of the application of blows it seems somewhat difficult to account for its being broken as it is, unless we suppose that it was placed in an elevated situation and fractured in its fall. The temples of this group like the rest seems to have been surmounted by a figure like the *Linga*, and several mutilated ones, were discovered among the ruins.

QUITTING this latter group, and proceeding in a southerly direction about 150 yards, we meet with another group called *Chandi Caputren* or the seraglio, by the modern *Javanese*, from its containing female images only. (*) There is nothing of the history of these temples to be gathered from the modern names imposed upon them, which imply some supposed use of the building, with a whimsical reference to their present domestic habits, wholly foreign to the real object of these structures. The group of fifteen temples already mentioned, is for example termed *Lombon* or the granary from its supposed relation in this sense to the Thousand temples near it, and there is a small temple, I re-

* A Derivative according to the forms of *Javanese Grammar* from *PURAI*, a Princess.

member in the vicinity of the great temple of *Boro Budor* in the district of *Cadu*, which is termed from a supposed whimsical relation to the latter, *Dapor* or the kitchen. *Chandi Caputren* is an oblong square, the north and south faces of which measure 300 feet, and the east and west 200. In this group there is no temple standing, but the foundation of each is distinctly visible, and the enumeration of the whole proves, that they amounted to 32, appearing to have been all of equal size, for this group is remarkable, for containing no great central temple, and no statue of BUDDHA; each temple seems to have contained a single statue of a female deity which I can only conjecture represents some mild form of the consort of SIVA.

THE site of the temples of *Prambanan* is abundantly supplied with fine water, so much desired by the *Hindus*, and so necessary to the performance of their ritual. Besides two rivers of the purest water, there is between the villages of *Prambanan* and *Plaofan* a small tank, evidently an appendage of the temples. This little piece of water, is a square of about 200 feet to a side. The ground around it is elevated, and there is every appearance of its being an artificial excavation. The whole tank is covered with the blue *Lotus*, the flower of which is so conspicuous an ornament of the sculptures on the temples.

THE *Lotus* though a native of *Java*, is generally propagated in the first instances by art, after which it perpetuates itself, so that we may hazard a conjecture, that the plants which now cover this little sheet of water, are from the original stock planted by the first founders of the temples. (*)

* The *Javanese* language with its usual copiousness has no less than 10 names, indigenous or foreign for the *Lotus*, among which may be enumerated the following, viz. *Tunjun Saraja*, *Padma*, *Garala*, *Cumuda*, *Trati*, *Sarasidya* and *Canegara*.

THE utmost limits of the ruins of *Prambanan* to the eastward, are about two miles from the village of *Prambanan*, and here in the midst of the rice fields the site of an ancient temple is marked by a few scattered bricks, which constituted a part of the foundation, but more distinctly by two large and two small statues of the usual warders. These relics are all that remain of this portion of the temples, but from them it may be safely inferred, that this was a group similar in character to those already described.

PROCEEDING from these in a south west direction, we come to the village of *Cabon Dalam* (*) which is not above half a mile distant from that of *Prambanan*, and close to the foot of the southern range of mountains, near to the village of *Cabon Dalam* are the ruins of a group of temples, not apparently differing essentially from the others.

THE central temple alone is standing, all the smaller ones being in ruins, and the materials employed in the construction of the rude dykes and enclosures of the neighbouring peasantry. The temple has been plundered of its images whatever they were, and nothing remains to determine to what deity the building was consecrated. The entrance to the group is by the western side, where there are two warders, similar to those already described, one of them broken and sunk in the ground. It was at this temple that my respected friend Colonel MACKENZIE, discovered a slab of dark coloured stone with a *Deva Nagari* inscription, similar in appearance to that which I found at *Pluofan*, but with the inscription far more perfect.

Not far from these buildings I found myself about four years ago, a block of the black stone, which is the usual material of the buildings,

* The Royal Garden.

on which was an inscription in the ancient *Javanese* writing, which is a round character differing entirely in appearance from the *Deva-Nagari*, though both alphabets be formed on the same principles. This block of stone from the manner in which it was fashioned, had evidently constituted a part of the materials of the temples. I may here remark as a fact, not foreign to the history of the temples, that *Prambanan* is the only place on *Java* where any inscription in the *Deva-Nagari* is found, whereas inscriptions in the ancient *Javanese* character are frequently met with in many parts of the island. The discovery of both in the same situation is also a fact worth attending to, and may be adduced in proof of the hypothesis, to be afterwards mentioned in discussing the history of the temples.

In a westerly direction from the village of *Cabon Dalam*, and just behind that of *Prambanan* we discover very extensive ruins, but no temples standing, these ruins extend to the west as far as the banks of the *Umpah* (*) a clear and rapid stream which runs in a south-west course, till it empties itself into the sea nearly opposite to *Gugyacarta*. To the south the ruins extend nearly to the bottom of the range of hills. This ground is alledged by the natives to have been the site of a town or city and certainly has that appearance. Here the walls of a great square enclosure are still to be traced, particularly to the north and west sides. By measuring these, they are discovered to have been 900 feet to a side. The appearance of the square, is that of a modern *Craton*, and tradition relates, that it contained the King's palace, but of this there is no vestige; towards the eastern side of the enclosure, are however to be found a number of images of a very interesting and determinate character. The ruins of the temples in which these were contained, form as at *Cabon Dalam*, the materials of the rude dykes

* *Umpah*, means pedestal or stand, possibly from its washing the foundations of a number of the temples and other buildings.

which separate the neighbouring fields and gardens. Among the most remarkable of the figures here discovered, may be mentioned a representation of *Surya*, with his seven headed horse; the driver *Arun* does not want the legs, as he is more commonly represented. A figure of *Mahādēva* (*) more distinctly marked than usual with images of this God on *Java*, a scull in his crown, the *Pās'a* in one of his four hands, and a crescent at the back of the image. Another figure of the same God, four handed and not less distinctly marked by the known attributes, of this divinity, for behind the image there is a crescent, and in its crown a garland of sculls: several figures of *Gan'és'a*, one of them displaying the God, shaded by a hooded snake, the only instance I can recollect on the island of this image so characterized; and here are also several ordinary figures of *BUDDHA*. But the most remarkable relics of this place, are three erect but mutilated statues of a male divinity, which I have no where else observed. Each is accompanied by its *Vāhana*. The first having the *Bull Nandī*, is no doubt *Śiva*, and I should have as little doubt, but the other two, whose *Vāhan* is *Garuda*, are *Vishnu*, but close to all these are as many corresponding *Yonis*, which on being measured are discovered to fit the lower parts of the images, which therefore there is no doubt, were the corresponding *Lingas*. Notwithstanding the appearance of *Garuda*, therefore it seems pretty certain, that the temples of this portion of the ruins also were like the rest, dedicated to the worship of *Mahādēva*, of the *Linga* and *Yoni*, coupled with the doctrines of *BUDDHA*.

ASCENDING the range of southerly hills so frequently mentioned, and in a direction nearly due south from the relics just described, we find not above a few hundred yards from the rugged brink of the hills, the remains termed by the *Javanese*, the *Craton* or royal residence of

Neither *MAHA DEVA* nor his *Sacti*, are ever to my knowledge found on *Java*, with the third eye in the forehead, as they so frequently are represented in India.

Boco. (*) The real figure of this ruin, which appears from the rankness of the vegetation under common circumstances, a mass of inextricable confusion, was distinctly ascertained by burning and destroying the grass and trees. It proved to be a square terrace constructed of huge blocks of hewn stone, measuring 68 feet to a side, and being four feet high. This terrace is surrounded at the distance of 14 feet, by a wall ascertained from a small portion of it, yet nearly perfect, to have been 11 feet high. In this there are four doors, which I found by a mariner's compass to face the cardinal points: I may here observe, that as this appears to have been an object aimed at, throughout the whole of the buildings, it would be a curious point to determine with what degree of precision the object has been attained, as from this, the skill of the artists and the nature of the instruments which they employed might be ascertained. On the top of the terrace in two situations, are seen some loose blocks of stone which appear to have constituted the elevated foundation of the sheds, which the *Javanese* I believe in imitation of the *Hindus*, term *Pandapa* or *Mandapa*, it is in such situations as these, that the modern princes take their seat on public occasions, and to judge from this as well as from the resemblance of the terrace itself, to those of a modern palace called the *Sitingil*, (†) I have no hesitation in assenting to the common tradition that the present ruin was really a palace. Dr. TYTLER who accompanied me in one of my last excursions to *Prambanan*, discovered in the target of the two pillars of stone on the terrace, a fragment of a slab of stone on which was a *Déva Nagari* inscription, and a little way to the south of the building a mutilated stone figure, which I imagine to represent *Mahá Déva* destroying *Tripurasuru*. The inscription, the image, the nature of the materials and the character of the architecture, seem distinctly to identify these buildings with the ruins on the plain

* *Craton*, is a derivative from *KATU*, a king or sovereign prince.

†. *Sitingil* literally high ground or laud.

QUITTING the ruined palace and proceeding about half a mile in an easterly direction, we discovered two artificial excavations in the rocks, the largest of which is 14 feet long and 10 broad, having a bench towards the back part to sit or recline on; they are not above three feet high; between the caves is a small tank about 6 feet deep like the caves cut in the rocks. I have no doubt that these excavations, constituted the retreat of holy devotees, who sought a reputation by the performance of those au^{thor}ities believed so efficacious, according to the religious system of the *Hindus*. After leaving the caves and going eastward about two miles as far as I could conjecture, amidst the mazes of a difficult forest, we came to a solitary temple or rather the ruin of one. This the *Javanese* call *Chandi Baron* a term of which I never could obtain a satisfactory explanation. From the nature of the materials, and judging from the little that yet remains standing of the fabric itself, we may plainly discern that this temple is of the same character, with those of the plain. Since I visited it, I have been told that a statue of GANÉSA has been dug up from the ruins. Such a situation as that occupied by the ruins now described, is one that never would be chosen by the present race of inhabitants, whose interests confine them to the plain and all the modern seats of *Javanese* government are in the latter situation. The builders of *Prambanan* must therefore have been actuated by different motives, and these motives are discovered by a reference to the *Indian* precept, which directs a *Hindu* prince to choose the fastnesses of the mountains for the seat of his government.

RAJA BAGA stated by tradition to be the builder of *Prambanan* is wholly unknown in the histories of *Java*, but by name, and by the single circumstance of his being stated to have been defeated by a *Javanese* prince of the name of BANDUN.

SUCH are the whole of the ruins situated in the district of *Pajam*. The river *Umpah* divides this last district from *Mataram*, and on its western bank is the village of *Bogam* close to the road side, near which are seen four gigantic statues differing from any yet mentioned.

THE following is a brief description of these statues. The statue is sitting cross-legged, and thus measures six feet high, and seven feet three inches across the breast including the arms. The figure has an elevated crown, the sacerdotal cords, armlets, and a breast piece in the usual manner, but it wants as far as I can ascertain any distinguishing attribute of an *Indian* divinity. These figures are in a superior style of sculpture. In the village of *Bogam* I found a well sculptured *Joni* which was used by the peasants as a block for husking rice.

As the traveller passes on to the town of *Ayugacarta*, the road is crossed about three quarters of a mile from *Prambanan* by a second stream called *Cali Banin*, or the clear river, an epithet so universally applicable to all the rivers in the interior of *Java*, that it is not easy to guess why it should be particularly applied to one. Not far from the western bank of this little stream, and within a dozen yards of the south side of the high road, there is a single temple which like all those yet undescribed takes its name from the river near it. This is upon the whole the most highly finished, the most perfect, and in some respects the most interesting, of the ruins of *Prambanan*, and therefore I shall be more particular in my description of it. The temple is of a pyramidal shape, and differs chiefly in its greater size and the superior style of the decorations from the other temples.

THE whole building rests upon an artificial and elevated foundation, which judging from similar ones that have been traced, is probably of

brick, on this foundation there is a terrace of hewn stone, five and a half feet high. The conical part of the building is reduced to a shapeless mass, and the lower part only which is about 40 feet, is entire. This contains two great fanes to the east and west, and two small chambers to the north and south.

THE exterior of these compartments measures, the east and west, each 43 *English* feet wide, and the north and south, each 26 feet. Lying between these four faces of the building, are four angular double sided projections facing the intermediate points of the compass, thus giving to the whole building 12 faces of various dimensions.

THE entrance to the principal fane is to the east, by a flight of seven steps to the terrace from which you enter the body of the temple through a porch: directly fronting you, there is the remains of what has the appearance of a handsome altar piece, over which there is a niche, which seems to have been occupied by the chief object of worship when the temple was entire: within the porch, and on each side as you enter there are two niches for full length figures, but every image has been removed from the interior of the temple. The western side differs from the eastern in the smaller size of the chamber, to which there is no access by a porch, and it is in a state of much dilapidation. The entrance into the northern and southern chambers is through a mean door, and directly by a flight of steps of the same hewn stone as the rest of the building. These are dark prison like apartments, and have by a minute aperture a communication with the great eastern fane. They had each contained an image, the pedestals of which are still standing. In various parts of the outside of the building, no less than 12 great niches may be counted. At the entablature and cornicing, which terminate the square shaped portion of the

building, a number of smaller niches are to be seen all round this part of the building, in two of which we discovered that images of *BUDDHA* in a sitting posture still remained, and mutilated figures and fragments of others were found scattered through the ruins round the temple, so that the whole of the empty niches of that part of the building were in all likelihood similarly occupied.

IMMEDIATELY above the figures of *BUDDHA* where the temple begins to assume a conical shape, several figures, apparently of the *Linga*, are still standing, and a great many more both whole and mutilated are found scattered among the ruins. On inspecting the exterior of the temple, we discover the eastern and southern sides, the latter in particular, in a much superior state of preservation to the northern and western, which is readily accounted for, when we advert to the circumstance of the latter being exposed without protection to the storms and rains of the western season, while the former are protected by the range of hills, even from the milder influence of the eastern season. In the easterly and southerly sides of the building, the structure is indeed in a state of freshness, not to be seen throughout any other part of the ruins of *Prambanan*, displaying to great advantage the minuteness, and I may add the perfection of the workmanship. Here is to be still discovered, what has long ago been effaced in the rest of the temples, a fine coating of mortar which covered the buildings, and gave the last finish to the labours of the artist. The plaster is about the eighth part of an inch thick, and adheres to the smooth stone with wonderful tenacity, a satisfactory proof of the excellence of the composition, and the skill of the builder. Nothing can be more different than the mortar at present in use, which is both ill-concocted and unskillfully applied, yet notwithstanding the excellence of the former, when I consider the manner and situation in which it is applied, that it has disappeared where exposed to the inclemency of the weather, and been

preserved only under favorable circumstances, I must look upon this as one proof in favor of the opinion to be afterwards offered, that the temples of *Prambanan* are not of a very remote antiquity, but rather comparatively modern structures.

A few hundred yards to the west of the temples now described, are the remains of a group similar in character to all those already described. The mere foundations however, only remain, and even these have been very recently disturbed for the few bricks they contained, and which were to be traced in the piers of a bridge close by. The pedestals of a number of a very large statues are still among the ruins, and four huge warders have by their size escaped the general destruction. These it may be remarked appear as double centinels to one entrance on the south side of the ruin.

We see indeed from a retrospect of the situation of the warders, throughout the ruins, that there is no one established mode of disposing of them, and that the entrance to the temples may be towards any one; or all four of the cardinal points of the compass. Here the entrance is to the south, at *Plaosan* there are two entrances to the west, in the farthest east of the temples, the approach is to the east, and at the "thousand temples" there is one at each of the four quarters. Nearly opposite to these ruins and to the north side of the high road is a temple differing entirely in shape from all the rest, but from the character of the architecture, and the nature of the sculptures and decorations, evidently connected with the same religious worship, and constructed by the same people as all the others. It has something of the appearance of a long barn, and consists of two stories with an arched roof. Within it is divided into three chambers, the largest in the centre, and this communicating with the two smaller ones at the ends. From the regular sets of corresponding apertures in the opposite walls,

there is no doubt, but the building when complete had an upper floor, and we may conjecture from the absence of stone beams, or any relic or fragments of them, that this portion of the building was of wood.

IN the walls in all directions there are many niches, no doubt as in the other ruins intended for the reception of images, from which circumstance, as well as the costly and luxuriant decorations on the exterior walls, there can be little hesitation in concluding that this building was a place of religious worship, and not as some have conjectured a dwelling house.

THERE is as already mentioned a profusion of sculptures on the exterior walls, which as in the other buildings, consist of full length figures male and female in relief, flowers and other ornaments, of which it is unnecessary now to offer any account as they will be included in the general description of the prevailing decorations of the temples to be afterwards given. Such is a brief document of the principal remains at *Prambanan* : the extensive and fertile valley in which they lie, contains a number of inferior relics connected with the same worship, which it would be too tedious to enumerate, and I have therefore circumscribed my subject within the narrowest limits.

THIS particular part of the island has justly been a favourite seat of *Hinduism*, and among the modern names of places we can still trace, as in many other parts of the island, the classic names of *Indian* story. I shall give but one example. The town which the *Dutch* have corrupted into *Djeyocarta* is the indian *Ayodya*, the country of RÁMA CHANDRA : the place before it became in the year 1761, the residence of the successful rebel MANCU BUMI, was called *Ayugya* (a corruption of *Ayodya* originating in the peculiar enunciation of the *Javanese*) which he changed into the compound *Ayugyucarta*, written from the imperfection of the

modern alphabet which wants initial vowels, *Nuyugyacarta*: it is singular to trace the corruption which words are doomed to undergo; the *Sanskrit* word *Ayudya* becomes in *English* *Oude*, in *Javanese* *Nayugya*, and in *Dutch* still more barbarously *Djoyu*. The temples of *Prambanan* are built of a hard dark and heavy species of basalt called by mineralogists trap. This I am told by Doctor HORSFIELD is the chief component part of the mountains of *Java*. In the foundations and coarser parts of the buildings an inferior material, a kind of white soft sand stone in various degrees of aggregation is to be found. The black hard stone is usually hewn into square blocks of various sizes. The respective surface of the stones which lie on each other in the building, have grooves and projections adapted to each other; they are regularly arranged in the building in such a manner as to ensure the greatest strength and solidity in the structure, and no mortar is any where had recourse to as a cement. With materials of such excellence the construction of the temples of *Prambanan*, cannot be contemplated as a task of very extraordinary difficulty, for there is neither boldness nor grandeur in the design. There is nothing here upon a great scale, nothing but what seems within the reach of the most obvious mechanical contrivance, the most ordinary efforts of common ingenuity. What we are chiefly struck with is the minute laboriousness of the execution. Its success is also calculated to excite our admiration, though no doubt the effect is heightened by the comparison which we are apt to make between these ruins, and the rude effects of the modern art of the *Javanese* by which we are surrounded.

UPON the whole there is neither grandeur nor sublimity in the temples of *Prambanan*. The want of pillars conveys a disagreeable impression of heaviness and inelegance; the buildings are themselves too

called so, is to be discovered on all the most perfect *Hindu* temples on small, the entrances are mean, and the interior conveys more of the gloom of a vault or prison, than of the awe which ought to attach to a place of worship. For the place they are in, they are indeed wonderful structures, but one must be a *Hindu* to view them with any thing like enthusiasm. The sculptures and decorations of the temples are endless, but some are so predominant and characteristic as to deserve particular notice: one remark respecting all of them may be premised, that they must have been executed after the erection of the walls, the only obvious and practicable means, indeed of delineating figures and groups of such extent on a variety of different stones. The first part the sculptures of the temples, which I shall mention are the human figures which are so often delineated in relief on the walls. These are sometimes male and sometimes female, and are executed with considerable skill, the artist often succeeding in conveying to the figures even a portion of ease and grace. These sculptures are I think universally destitute of the characteristic emblems of the *Hindu* Gods. They are as invariably without armour of any kind. Neither their countenances nor attitudes portray any remarkable activity of mind or body. Their mild but passive forms not destitute of some grace would seem rather emblematical of that benevolence and tender heartedness so vaunted in the doctrines of *BUDDHA*, but of which so little is discoverable in the conduct of the modern followers of this worship, if we form our conclusions from the character of the people of *Ava* and *Siam* or of the inhabitants of *Ceylon*, all of them probably the most remarkable for cruelty of any people of *Asia*.; The next decoration of the temples which I shall mention is a monstrous face without a lower jaw, found in the most conspicuous part of the temples, particularly over the key stones of the arches, and towards the angular projections of the buildings. The same ornament if indeed it can be

called so, is to be discovered on all the most perfect *Hindu* temples on the island, and is particularly frequent on the great temple at *Boro Bodor*. It is remarkable that the present race of *Javanese*, particularly those of the eastern end of the island where *Hinduism* is known to have flourished most, before its extinction, wear this monstrous face on their crisses. It is still more frequent with the *Hindus* of *Bali* and *Lombok*, who are worshippers of *SIVA*: it is generally a moveable piece of gold fixed to the upper part of the scabbard on which the figure is embossed, and which differs in no manner from those delineated on the temples. The ambassadors of the Raja of *Lombok* informed me, that the face was a representation of *SIVA*. I may remark that I found it delineated on one of the finest figures of the *Yoni* at *Prambanan*, and its being discovered in a situation so decidedly identified with the worship of *MAHÁDÉVA*, may be adduced in confirmation of the opinion that it is intended to represent this God.

THE most frequent ornament on the buildings is the *Lotos*. It is indeed almost universal on all the *Hindu* relics on the island. The ordinary figures on the outer side of the walls of the temples are never without a plant of it, and even the deities themselves, of all descriptions are generally sculptured with it. In the statues whether of brass or stone, found throughout the island, the pedestal very usually consists of the expanded calix of a *Lotos*, and the female figures in particular are perpetually attended by it. I suppose the *Lotos* to be here an emblem of *PARWATI* who as well as *SRI* I find, has the epithet of *PADMI* in the nomenclature of the gods. This I infer however, only from the supposition already so often made of their temples being peculiarly dedicated to the worship of *SIVA*. This may probably be considered as in some degree corroborated by the circumstance of the calix of a *Lotos*, being frequently substituted for the *Yoni*.

Small figures in brass and stone with the *Chanc* and *Lotos* are very frequent on *Java*, which I should have concluded to have been *LACSMY*, but as *VISHNU* himself, or his *Avatars* are so seldom met with, and as I have I think never seen the *CHACRA* accompanying any image whatever, I must rather consider figures so decorated, as forms of the consort of *SIVA*. The prevalence of vegetable decorations throughout the temples of *Prambanan*, cannot but attract notice. This I think may be fairly ascribed, to the principles of the followers of *BUDDAH*, who profess to abhor the spilling of blood. It would be endless to recount the varieties of these: the greater number however, seem rather the productions of imagination, than of nature.

THE outer sides of the walls consist usually of large compartments, sub-divided by sculptured pilasters: these are generally surrounded by borders of flowers, or fanciful ornaments, while the interior is occupied by figures of trees and plants, of animals, or of both. A bird of the parrot-kind appearing in the folds of a festoon of flowers, is a very common border, both in the ruins of *Prambanan*, and *Boro Bodor*.

ANIMALS are not frequent on the ruins of *Prambanan*, but they do occur sometimes: the most usual are the lion, and the elephant, animals that are not natives of *Java*. It may be offered indeed as a general remark, that the animals and plants, as well as the human figures delineated, are all of them foreign to the island. Groups or historical representations, which abound so much at *Boro Bodor*, are seldom to be seen at *Prambanan*. I can state but one exception, which is a representation of the warlike apes of *RÁMA*, upon some loose stones which cannot at present, be traced to the temples to which they originally belonged.

THROUGHOUT the whole of the buildings, there is one general observation, which may be made upon them, viz. that they are distinguished by a commendable decency, and among the great variety of representations which is found I should be at a loss to point out a single object that could give offence to the most fastidious delicacy. This is the more remarkable, when we advert to the nature of the religion to which these temples are dedicated; and contrast them in this respect with the gross indecencies, which so frequently disgrace the temples of *Hinduism*. After this sketch of the temples and their decorations, I shall make a few observations on their æra, on the nature of the agency by which they have been brought to their present state of dilapidation, on the nature and character of the worship, to which they appear to have been dedicated, and lastly offer some conjectures respecting the founders of these remarkable structures.

I HAVE already hinted that the temples of *Prāmbanan*, are not of a very remote antiquity, and accordingly in the memorial verses, as SIR WILLIAM JONES, calls them, in which the chronology of the *Javanese*, as well as of the *Hindus* is preserved, the date of the oldest of the temples, those to the east of the river *Umpah*, goes no further back than 1188 of *Salivana* or *Saca*, as it is called in *Java* and *Bali*, and the other temples, those to the west of that river, are by thirty years, more modern. This traditional date, for it can hardly be considered as much better, is however corroborated, in a remarkable degree, by the approximation to it which is discovered in all the monuments situated in the same part of the island; none of these go farther back than the beginning of the 12th century of *Salivana*; and none of the real hindu temples which bear the mark of an indian origin later than the middle of the 13th: the whole reign of genuine *Hinduism*, as well as can be ascertained from such dates, is confined

in the central districts, to a period of about 143 years. On a brass cast of BUDDHA, found not many miles from the ruins of *Prambanan*, there is I am told inscribed in the *Devanagari* character, the precise year, alleged to be that of the building of the oldest of the temples of *Prambanan*, or 1188: on two of the astronomical brass cups so frequently met with, and which were brought from the district of *Puchitan*, there are inscribed in plain figures in the ancient *Javanese* character the years of *Salivana* 1241 and 1246. The æra ascribed to the building of the temple of *Eoro Ledor*, which is in a far higher state of preservation, than those of *Prambanan*, is 72 years more recent than the oldest of the latter. From all these facts, and the internal evidence afforded by the state of the ruins themselves, I conclude that the æra alleged for the building of the temples of *Prambanan* is not far from the truth or at all events, is exceedingly probable. It may here be remarked, that while the establishment of *Hinduism*, cannot be traced farther back than the beginning of the 12th century of *Salivana* in the centre of the island, there are several monuments in the eastern end which prove its existence there at least 400 years earlier.

THE dilapidation which is discoverable in the temples of *Prambanan*, is soon traced to its true causes, by a careful consideration of the buildings themselves, an attention to the physical circumstances of the country, and the character of the population. The chief cause of destruction, is I think, the luxuriance of vegetation peculiar to the climate. The solidity of the structure, however admirable, is little calculated to resist this species of depredation: the tendrils of a variety of creepers insinuate themselves into the minutest chinks of the buildings, and soon growing into trees of 8 and 10 inches in diameter, their destructive effects become quite irresistible, in structures neither protected by mortar, nor bound by bars of metal, which might have protracted their fall. The progress of this species of dilapidation, is dis-

coverable throughout the whole of the buildings.

THE next most powerful causes of dilapidations, are the earthquakes, so frequent in these volcanic regions, under which may be comprised the concussions, from the active state of volcanos, the crater of one of which is not perhaps 15 miles in a direct line from the buildings, and the effects of the eruptions of which may be traced to within two or three miles of the temples themselves.

A THIRD and effectual source of destruction is the removal of materials, for æconomical purposes, and of the images, and sculptures from misplaced curiosity; of this source there are ample traces, not to mention that the neighbouring dykes, are chiefly composed of the stones, of the temples: in some places, a *Yoni* will be found as a rice mortar, and in others the *Linga*, buried in the ground to a sufficient length to afford a convenient seat: at the town of *Ayugyacarta* I discovered a great many images, and traced a large portion of them, to *Prambanan*, from whence some of them, had been brought within a few years only.

A FOURTH source of destruction, which I chiefly state on the authority of the natives, has been the search for hidden treasure: evidences indeed of the frequency of this practice, may be traced among the ruins, in the pits surrounded by excavated earth, stones, and rubbish, which are so often seen.

AMONG the causes of the dilapidation, of the temples of *Prambanan*, I have not included, though it may at first sight appear a probable one, the effects of the fanaticism of the early mahomedans: my chief reasons for believing that religious zeal, had little share in their destruction, are in the first place that no marks of wilful and malicious violence, are discoverable either in the temples of *Prambanan*, or any other on the island: many of the images, which would

naturally be the first objects of destruction with the zealots, are quite entire, and all of them, will be discovered to be in a state of preservation proportionate to that of the temples, in which they stand: when these have fallen in, the images will be found either crushed, mutilated or slightly injured in proportion to the weight of the incumbent materials.

IN the second place, it is to be remarked, that judging from the respect, in which these temples are still held, we may infer the veneration with which they must have been considered at the period of the conversion, and that immediately subsequent to it, and hence conclude the improbability of any violence being offered to them: the conversion of the *Javanese* indeed was rather the effect of a sort of fashion, and of example, than conviction: after the discipline of near three centuries and a half they are still but luke-warm mahomedans: prudential motives would therefore have actuated even the most fanatic of the earlier leaders of *Mahomedanism*, to respect the objects which were venerated by the people. From the facts handed down to us respecting the history of this conversion, we are indeed made acquainted with the extraordinary attention, paid by the early leaders, to the prejudices of their followers, for in many respects they rather blended *Islamism* with the ancient superstitions of the country, than established a thorough revolution in religion, a fact on which probably hinges the chief secret of their success.

I AM inclined to consider the religion of the founders of *Prambanan*, as a genuine example, of the reformed worship, of *BUDDHA*. I venture to conjecture, that the religion of *BUDDHA* as practised on *Java*, was not the worship of any deified person of this name, but a reformation of the bloody rites of *SIVA* and *DURGĀ* brought about by certain sages or philosophers, who are represented by the images of *BUDDHA*.

THE *Javanese* of the present time, call their ancient religion, *AGAMA BUDHA*, which I understand may be rendered from the *Sanscrit*, "the religion of the philosophers." It is remarkable, that among the *Javanese*, the name of *BUDHA*, is wholly unknown to persons of education, who are at the same time well-acquainted with all the other *Hindu* gods, nor is it to the best of my knowledge, to be discovered in the relics of their ancient writings, which are crowded with the names of the indian divinities. (*)

THE most striking fact however in corroboration, of the opinion, I have advanced, is that the statues of *BUDHA*, are never found in the great central temples, where we expect the principal objects of worship. On the contrary, they seem rather to be in the situation of votaries themselves: at *Chandi Siwu* for example they appear occupying the small temples only, and looking towards the great central building would seem as if adoring the object placed there. The same thing is the case at *Pledjan*. (†)

CONFORMABLY to this opinion, of the founders, of *Prambanan*, practising a reformed worship of *SIVA* I think we may observe that the representations of this divinity, and his *SACTI*, are in their mildest forms. The most wrathful form, of *DURGA* on *Java*, the horrid divinity to whom human sacrifices were offered in India, is her punishment of the demon of wickedness, an act rather of beneficence than cruelty: except on this occasion, she is portrayed as a rather handsome and un-offending female.

(*) The modern *Javanese* use the word *BUDHA*, or as they write it *BUDA* or *BUDO* the nearest approximation to the true orthography which their alphabet will afford, to express what belongs to ancient times, that is to the times when they were *Buddhists*.

(†) I have seen a statue of *BUDHA* more than once with a *Linga* growing from the crown of the head.

MAHA-DÉVA I have seen on one occasion (*) sitting on a pile of human skulls and decked with a neck-lace of the same materials. At *Prambanan*, he appears once, as already mentioned executing vengeance on a tyrant, but by far the most frequent form, of this deity on *Java*, is that of a venerable and harmless devotee.

We may be convinced from a variety of facts, that the buildings of *Prambanan*, and all similar structures, are not the work of the natives of the country, but of foreigners and were we to draw any conclusion in favour of the general civilization of the people, from the perfection attained in these, we should argue erroneously. *Hinduism*, or at least the doctrines of *BUDDHA*, flourished on *Java* for a period of about 500 years, when the emigrations from India ceasing or becoming less frequent, the *Javanese*, were left to themselves, and the monuments, erected from this time, until the utter overthrow of *Hinduism*, a period of more than a century, evince the rude state of the arts among them, and sufficiently attest, that *Prambanan*, and all monuments of a similar nature, were not the work of the natives. The best examples of this degeneracy, are in the *Hindu* relics, discovered in the mountain of *Lava*. These are evidently dedicated to the same worship as the others, but they are remarkably rude, and on the slightest inspection, are discovered to be the work of a very different race of people, from the older temples. On the buildings at *Sucuh*, to the northern side of the mountain, there are the dates 1361, and 1362, only 38 or 39 years, before the establishment of *Mahomedanism*, and a century posterior to the building of *Boro Bodor*, the last of the genuine *Hindu* temples. If farther proofs were required,

(*) One of six statues now at *Samarang*, and by far the finest on *Java*. They were brought from *Tanam-arum* (garden of perfumes) in the district of *Matang* towards the eastern end of the island. This is said to have been the principal place of worship of a race of kings, whose residence was at *Sukhasari* in the same district. The six statues are, the figure of *SIVA*, already mentioned, a figure of *DURGA* punishing *MAHESVARA*, a statue of *GANESA*, one of *NANDI* and two gigantic male statues, one of them with a trident which I take to be also figures of *MAHADÉVA*.

that the natives of *Java*, were not the builders of *Prambanan*, or similar structures, I would observe that in a period of 338 years, which has elapsed, since their conversion to *Mahomedanism*, during which they have been, in matters of this nature nearly left to themselves, they have not constructed a single building, that can be compared with even the rudest of the *Hindu* temples, and their mosques of the earliest and latest periods, are mean and paltry wooden fabrics, utterly unworthy of any notice.

THE country of the founders of *Prambanan*, and of all others, who propagated *Hinduism* on *Java* is certainly the kingdom of *Telinga* on the peninsula of India or *Calin*, as it is universally written, and pronounced in *Java*, and every other country of the archipelago: this is the only country of India, known to the *Javanese*, by its proper name, the only one familiar to them, and the only one of which mention is made in their books. Hence they designate all India by this name, and know it by no other, except indeed, when by an excusable vanity, they would infer the equality of their island, with that great continent and speak of them relatively as the countries on this, or on that side of the water, common modes of expression. It may be farther stated, that *Javanese* tradition, invariably ascribes the introduction of *Hinduism*, to the natives of *Telinga*. The principal native intercourse between India, and *Java*, as well as the other islands, down to the present, is from the same countries. That the intercourse was at all events, with the countries on the eastern coast of the peninsula of India, may be inferred by the striking agreement between certain remains of the ancient institutions of *Java*, and those peculiar to the Indian countries in question. The most remarkable example is afforded in the calendar (*.) the æra of *Salivana*, which is that, which existed on *Java*, is in India, I believe nearly confined

(*) This renowned personage is unknown in the Indian islands by the name of *Salivana*, the

to the *Deccan*. The year in *Carnatic* and *Telinge*, was lunar with intercalations of one month in every thirty, and this was the ancient mode of reckoning also on *Java*, and is so still on *Eali*, as its name *Saca Warfa Chandra* distinctly implies.

It is still more remarkable with respect to the æra, to find the *Javanese*, and *Balinese*, agreeing precisely, with the more northern nations, of the *Deccan*, in reckoning the birth of *Salvana*; as it is known, that the latter differ by one year in their calculations from their southern neighbours.

In conclusion I shall add that the worship of *BURDHA*, and of *SIVA*, of the *LINGA*, and *YONI*, were if I am rightly informed the prevailing forms of religion in the *Deccan*, in the period when we suppose, the intercourse with *Java*, to have taken place: the former was persecuted and nearly superseded by the latter to which we may safely ascribe the downfall of the one on *Java*, as evinced by the striking decay of the arts which accompanied it and the triumph of the other on *Eali*, where as I have mentioned in a former essay it is now the prevailing form of *Hinduism*.

AYUGYAKARTA May 1st 1816.

N. B. I should be wanting in candour, did I not acknowledge, the great assistance, I have received, in the compilation of this paper from the valuable Essay of Colonel MCKENZIE, in the volume of the *Transactions of the Batavian Society*.

appellations by which I have heard him distinguished are *Saca* or *Aja Saca* pronounced *Aja Soco*, according to the peculiar enunciation of the *Javanese* meaning. "King *Saca*" and *Ducat Warah*, a name equivalent to "overflowing of the water" which is I believe, as well as the former, one of the titles, under which he is known in India.

X.

Descriptions of some rare Indian Plants, by N. Wallich. Esq. Superintendent of the Botanic Garden, Calcutta.

Read February 11, and June 3, 1818.

Hedyotis stricta. Wall:

ERECTA asperula, ramis elongatis subdichotomis nudis, foliis linearibus, stipulis truncatis fimbriatis pedunculis terminalibus longissimis ternis subpaniculatis, stigmatibus linearibus.

Habitat in montibus Nepalæ, inque Turraye huic vicina; vigens Martio-Mayo.

Herba gracilis, tenuis, stricta, pedalis sesquipederalisque, radice perenni longâ fibrillosâ albâ.

Caulis obsoletè tetragonus, pubescens punctisque minutis elevatis scabriusculus. Rami oppositi subbrachiati, filiformes, erectiusculi, subcomplanati, semel bisve dichotomi.

Folia angustissima, glabra, pollicaria ad bipollicaria, internodiis longiora,

costâ subtus elevatâ, basi definentia in stipulas brevissimas vaginantes crenulatas dum juniores denticulis aliquot subulatis notatas; superiora subulata.

Flores magni, extus purpurascens, glabri, terni, cum solitario e dichotomiis, pedunculis elongatis gracillimis erectis instructi.

Calycis dentes lanceolati, erecti, acuti, basi tubi adpressi.

Corolla hypocrateriformis. *Tubus* gracilis, striatus, obsolete tetragonus, semipollicaris, calyce multoties longior, apice leviter amplius. *Lacinia* oblongæ, obtusiusculæ, patentes, tubi dimidium æquantes.

Antheræ lineares, longæ, erectæ, cum lacinii alternantes, fauce inclusæ, filamentis capillaribus brevissimis infidentes.

Ovarium oblongum glabrum biloculare, loculis polysporis ovulis septo utrinque incrassato insertis. *Stylus* brevis, glaber. *Stigmata* inclusa.

Capsula subglobosa, magnitudine piperis nigri, glabra; falci, placentis carnosis, inferne septo utrinque adnatis.

Observation. This elegant plant which appears to me quite distinct from *Hedyotis graminifolia*, LINN. was first communicated to me by my esteemed friend Mr. WILLIAM JACK, of the Honorable East India Company's medical service, to whose liberal and valuable botanical communications I am indebted for descriptions, drawings, and specimens of several interesting plants, from the former of which the preceeding account has almost entirely been taken. I had it afterwards from Napaul whence my people sent abundance of specimens to me, under the names of *Goshega Soah*.

I have retained the specific name given by Linneus to a species of *Oldenlandia* which has been ascertained not to differ from his *Hedyotis graminifolia*, and I have placed my plant under the last mentioned genus on the authority of the illustrious president of the Linnean Society (see *Hedyotis* in *Rees' New Cyclopædia*) and that of my predecessor in the botanic garden at Calcutta, the late Dr. WILLIAM ROXBURGH, who in a note to *Oldenlandia*, in his

Mss. Flora Asiatica points out the apparent identity of these two genera.

Androface cordifolia. Wall.

Villosa, foliis ovato-cordatis obtusis sinuatis crenulatis scapis petiolo subæquantibus; umbellâ pauciflorâ involucris setaceis; calyce campanulato corollâ breviorē, fructifero ampliato.

Habitat in sylvis prope Katmandu Nepalæ, vicens initio anni.

Nomen *Boole Soak.*

Radix gracilis nigricans fibrillosa.

Folia plura, erecto patentia, regulariter sinuata, lobis latis rotundato-acutis, bascos approximatis, bi-tripollicaria, suprâ rugosula, pilis hyalinis geniculatis præcipue ad vaforum tractus obsita, ciliata, subtus glabrora, venulosa, costâ nervisque alternantibus prominulis.

Petiole teretes, graciles, folium æquantes purpurascētes, basi membranaceo dilatati, uti scapi umbellæque vestiti villis copiosis longioribus rufescentibus.

Scapi plures, filiformes, erecti.

Umbella patens, pauciflora, radiis capillaribus pollicaribus. *Involucrum* constans bracteolis lineari-subulatis vix bilinearibus villosis, pedicellos numero æquantibus.

Flores majusculæ.

Calyx obsoletè quinquangularis, fundo rotundato, laciniis quinque ovatis acutis ciliatis, patulis.

Corolla albida, utrinque villosula. *Tubus* cylindricus calyce angustior medio vix dilatatus. *Faux* nuda, leviter contracta, flavescens. *Laciniae* tubo breviores subobovatae leviter retusæ patulae.

Filamenta brevissima, laciniis corollæ alternantia. *Antheræ* erectæ medium tubi haud attingentia.

Ovarium subrotundum, glabrum, obsoletè quinque-fulcatum, uniloculare polysporum, ovulis placentæ centrali stipitatae insertis. *Stylus* capil-

laris. *Stigma* capitato-clavatum supra flaminibus parum elevatum. *Capfula* rotundata, fundo calycis persistentis globofo recondita, basi styli coronata, vertice dehiscens in valvulas quinque ovatas acutas. *Semina* plurima, minuta, fusca, asperula, subrotunda, inserta placentæ globosæ paleaceo-villosæ pedicellatæ.

Observation. The opinion of Dr. F. HAMILTON (late BUCHANAN,) and Sir J. E. SMITH, relative to *Androsace rotundifolia* (Exot. Bot. 2. p. 113) applies with equal force to this pretty little plant; both are belonging to *Androsace*, to which genus *Cortusa Gmelini* ought also to be referred, as has been remarked by GÆRTNER and LAMARCK. The affinity between the latter and my plant is very great. All its parts, especially the footstalks and calyces are beset with long very soft, transparent, beautifully articulated hairs, which frequently have a reddish or purplish tint. The leaves are said to possess a disagreeable smell when fresh.

Primula prolifera. Wall.

Glaberrima, nuda, foliis oblongis subspathulatis obtusis dentatis petiolatis, scapo longissimo, floribus umbellatis demum verticillatis, bracteis linearibus s. foliaceis difformibus.

Habitat in montosis prope Sylhet Bengalæ orientalis ubi floret a Februario usque ad Aprilem,

Planta omnibus partibus glabra, farinaque carens.

Radix constans fibris crassis cylindricis cornosis rubicundis, radículas capillares breves exferentibus,

Folia erecto-patentia, ætate obovata, argutè denticulata, valde obtusa, suprâ leviter convexa, subius costâ magnâ nervisque prominentibus notata, deorsum attenuata in *petiolum* latum canaliculatum marginatum; spithamea ad dodrantalia et ultra.

Scapus gracilis teres erectus, foliis fere duplo longior.



Penula picta

Umbella terminalis, densa, mox post anthesin, elongatione caulis sensim mutata in verticillos duos, tres quin quatuor multifloros, inferiores remotiusculos pollicem duosve distantes.

Bractæ plures subulatæ s. lineares, pedunculis parum breviores basi gibbofo-dilatata connatæ; nunc infra verticillum inferiorem difformes foliaceæ lanceolato-ovatæ, acutæ, undulatæ, crenulatæ, ipsum verticillum longitudine æquantes.

Flores in singulo verticillo viginti v plures, erectiusculi, flavi, fragrantissimi, pedunculis insidentes erectiusculis gracilibus sesquipollicaribus, raro ad medium bracteolâ parvâ munitis.

Calyx tubulosus basi obsolete quinquangularis; lacinia lanceolata, acutæ dorso convexæ

Corolla hypocrateriformis. *Tubus* calyce duplo v triplo longior, cylindricus, decemstriatus, sursum leviter ampliatus. *Limbus* planus, laciniis obcordatis crenulatis basi contractis, sinu acutangulo integerrimo. *Faux* contracta, notata tuberculis quinque minutis bilobis.

Ovarium globosum. *Stylus* brevissimus. *Stigma* subcapitatum.

Filamenta subulata, supra basin tubi inserta. *Antheræ* erectæ, oblongæ inclusæ.

Capsula subglobosa stylo persistente coronata; matura haud visa.

Observation. For this valuable *Primrose* I am indebted to the industry and success of my assistant at *Sylhet*, Mr. M. R. SMITH, who sent plants to the botanic garden towards the close of 1817, producing abundance of elegant and sweetly perfumed flowers the next February. I have no doubt that this species as well as the not less desirable *P. denticulata* of Sir J. E. SMITH, (*Exot. Bot.* 2. pag. 109) which I have received both from *Sylhet*, and *Napaul* and which has also blossomed freely this year, may be cultivated with facility and propagated from their fleshy roots, which possess the smell of anise peculiar to several members of this genus.

The only species with which this elegant plant may be confounded is *Primula verticillata*, Forsk. flor. arab. 42, figured by my venerated preceptor, the late professor M. VAHL in the 1st vol. of his *Symb. bot. tab. 5*. In the following particulars, however they differ sufficiently to be easily distinguished. My plant is perfectly smooth and has no tendency whatever to become mealy. Its leaves are oblong and rounded at their end, and their border finely denticulated. The whorls are many flowered with erect or adpressed bracts, which vary in their form, but generally are leafy in the lowest and linear in the others. The flowers are at first collected in a terminal umbel, soon after they have expanded the stalk shoots up from their centre, and is terminated by another umbel. In this manner three or four successive umbels become as many verticils. The corolla seems to be altogether larger, and the crenulated margins of its border wanting in *P. verticillata*.

Campanula stricta. Wal.

Aspera pilis brevibus rigidis, caule gracili tereti subdichotomo, ramis simpliciusculis strictis, foliis linearibus integerrimis sessilibus, mediis approximatis, calycibus subpaniculatis prismatico-turbinatis tubum campanulatum subæquantibus, corollis puberulis, laciniis lanceolatis, capsulis poris sex ad basin dehiscentibus.

Habitat in pratis prope Katmandu, florens initio anni.

Nomen vernaculum *Nausa Soah*.

Planta pedalis basi simplex, medio ramosus, omnibus partibus a pilis copiosis albicantibus aspera.

Folia sessilia, sparsa, bipollicaria, angustissima, leviter undulata, erectiuscula, ciliata, basi angustata, utrinque piloso-aspera, subtus costâ nervisque aliquot prominulis albicantibus.

Flores terminales subpaniculati majusculi, campanulati, cœrulei.

Pedunculi capillares elongati ad basin bracteolâ subulatâ muniti.

Calyx nervoso-angulatus, laciniis erectis lanceolatis acutis.

Corollæ tubus amplus limbo patente subcrenulato.

Stamina breviora. *Stigma* trilobum, lobis teretibus crassis patulis, styloque pubescentibus.

Capſula tres lineas longa, inter nervos baseos poris inæqualibus dehiscens.

Observation. This species approaches to *C. gracilis*, Forst. differing however in its bell-shaped corol, the singular dehiscence of its capsule and the entire leaves,

Campanula pallida. Wall.

Hirsuta, foliis lanceolatis ferratis subpetiolatis, caule ramoso, pedunculis longissimis terminalibus subpaniculatis, laciniis calycis corollam campanulatam fere æquantibus.

Habitat in Napalia ad loca sterilia. Floret cum præcedente.

Erecta, pedalis bipedalisque, omnibus partibus obsita pilis densis canis patentibus.

Radix lignosa, grylea.

Caulis teres, angulosus, subflexuosus, basi ramosus. Rami graciles alterni, simplices, subastigiati.

Folia alterna, patentia, lanceolata, utrinque acuta, crenato-ferrata, pollicaria v. sesquipollicaria, basi attenuata in petiolum brevem marginatum, utrinque pilis densissimis cavis mollibus vestita. Superiora f. *floralia* linearia, eroso-dentata, unguicularia.

Flores terminales caulis ramularumque, solitarii, pedunculati, albidi, paniculam formantes tenuem, terminalem, subastigiatam.

Pedunculi filiformes, pollicares bipollicaresque, teretiusculi, nudi f. medio foliolo lineari stipati erecto-patentes, calycesque pilosi.

Calyx turbinatus, quinqueangularis, laciniis patentibus lanceolatis valde acuminatis corollam fere æquantibus.

Corolla campanulata striata extus pilosa, laciniis lanceolatis acutis.

Filamenta subulato-capillaria e basi triangulari incurvatâ ciliatâ; *antheræ* conniventes elongatæ, lineares, apice filamenti denudatâ terminatæ, faucem haud attingentes.

Ovarium vertice glabrum. *Stylus* pubescens. *Stigmata* tria subulata recurvata.

Observation. I possess specimens of a plant, which probably is only a variety of this species, with radical and lower leaves oblong lanceolate dentate, purplish on the under surface; the upper ones linear-lanceolate, two inches long and remotely denticulated or almost entire; flowers pale blue. They were also collected in the fields near *Katmandu*.

Lobelia pyramidalis. Wall.

Lævis, caule erecto paniculato, foliis lanceolatis attenuato-acuminatis ferrulatis, floralibus linearibus, racemis paniculatis foliosis, laciniis calycinis corollam æquantibus.

Habitat in *Napalia* et *Bengala* orientalis floreans mensibus anni prioribus.

Nomen Kasianum *Atia chao*.

Planta herbacea lævis, erecta, tri-quadripedalis foliosa, caule ramisque foliorumque marginibus plerumque violaceis.

Caulis teres, crassius, medullosus, angulis aliquot obtusis e ramulorum insertionem decurrentibus notatus, basi simplex, sursum ramulis axillaribus copiosis erecto-patentibus paniculatis simplicibus.

Folia sessilia, sparsa, patentia, elongata lanceolata ferrulata, in acumen gracile attenuata, basi angustata, tenuia, costâ subtus elevatâ, nervisque arcuatis, reticulato-venosa; interiora dodrantalia et

ultra, medii caulis angustiora brevioraque, 4-6 pollicaria; suprema linearia angustissimè acuminata, bipollicaria

Racemi terminales ramulorum omnium caulisque, paniculati, multiflori, oblongi, foliosi.

Pedunculi sparsi, approximati, patentes, filiformes, unciales, basi suffulti foliolo florali s. *bractea* lineari filiformi subintegerrimâ, ipsum longitudine paulo superante.

Flores albi vel pallide violacei, odorati.

Calyx oblongus, laciniis lineari filiformibus longissimis.

Corolla basi subtubulosa, secunda, juxta totam longitudinem fissâ, intus puberula, laciniis ciliatis, tribus intermediis lanceolatis, lateralibus duabus linearibus profundius separatis.

Filamenta distincta, linearia, ciliata. *Antheræ* violaceæ in tubulum apice incurvum coherentes dorso pilis aliquot vestita, inferiores duæ fasciculo pilorum terminata.

Ovarium biloculare. *Stylus* filiformis. *Stigma* puberulum bilobum subexsertum.

Observation. In the beginning of 1816 I received for the first time specimens of this elegant *Lobelia* from my assistant Mr. SMITH at Sylhet, and in the beginning of 1818 I had abundance from Napaul. Its racemes are numerous and leafy and give the plant a very gay appearance.

Lobelia begonifolia. Wall.

Repens villosa herbacea, foliis brevè petiolatis subrotundo-cordatis dentatis basi inæqualibus, pedunculis axillaribus unifloris folium subæquantibus ciliatis, laciniis calycinis linearibus acuminatis, medio vel basi 1-v. 2 dentatis corollæ tubo paullo longioribus.

Habitat in agris prope Katmandu, vigens Aprili, Maio.

Nomen *Tosnephoga*.

Caulis elongatus teres prostratus laxus, ramique radican-
tes apicibus
leviter affurgentes graciles simpliciusculi, uti tota planta obfusa villis
brevibus mollissimis canis hyalinis.

Folia alterna subbifaria, pollicaria vel infra lobis biseos rotun-
datis inæqualibus altero interdum oblitterato acutè et grossè
dentata præcipue extroflexa, inferiora rotundato obtusa, superiora
minora acuta, suprà glabriora fusius pallida, ad vasa villosa, venulo-
nervosa.

Petiolis vix semiungiculares, suprà sulcati, apice parum dilatati.

Pedunculi pauci, erecti, crassiusculi, foliis subæquantibus raro longiores.

Calicis laciniae glabrae, attenuato-acuminatae.

Corolla coerulescens intus puberula, tubo fissis, limbo unilaterali, laciniis
linearibus, lateralibus profundius separatis.

Filamenta apice connata. *Antherae* violaceae imberbes, inferiores duæ
pilo brevi cano terminatae.

Ovarium oblongum medio leviter ventricosum, glabrum. *Stigma* in-
tegrum villosulum.

Capsula subrotunda, matura haud visa.

Observation. This elegant species is easily distinguished from all the
others by its oblique leaves which in this respect are like those
of a *Begonia*. The stems are creeping to a considerable extent
rooting at short distances and sending forth fascicles of as-
cending generally simple, from 6 to 10 inches long branches,
some of which lay down again and strike roots.

Uvularia parviflora. Wall.

Folii oblongo-lanceolatis valde acuminatis petiolatis, pedunculis op-
positifoliis elongatis apice bractea foliacea, floribus umbellatis in-
fundibuliformibus, filamentis parvis antheras subæquantibus

Habitat in nemoribus Naxos, vigens Apuli, Mayo.

Nomen Doola Soah.

Planta erecta debilis sæpe fruticibus vicinis superincumbens, omnibus partibus lævis tripedalis v. orgyalis.

Radix horizontalis crassa, emittens fibras copiosas carnosas cylindricas.

Caulis aliquot teretes nitidi glaucescentes erecti nudi internè usque ad digitum minimum crassi, induti vaginis bipollicaribus membranaceis acuminatis laxis purpureo punctatis, supernè dichotomè ramosi.

Rami debiles hinc inde curvi foliosi subsimplices.

Folia oblonga in acumin longum grande attenuata, basi acuta, margine membranaceo asperulo ad lentem denticulata, plana multinervia striata sexpollicaria, pollicom lata, superiora angustiora.

Petuli vix semiunguiculares a decurrente folio marginati, plano sulcati, basi dilatata semiamplexante.

Redunculi verius luminates plures, erectiusculi, bipollicares, angulati papilloso-punctulati, infra apicem incurvam leviterque incrassatam folio floralis rami simili instructi, sexflori. *Pedicelli* filiformes, pollicares, umbellati ebracteati.

Flores corum, e tubo flavescentes, infundibuliformes vix semiunciales, profundè sexpartiti, basi contractâ protuberantiis sex æqualibus brevibus gibbosâ. *Laciniae* lanceolatae, acuminatae, extus carinatae, intus planae laeves basi incrassatae excavatae in tubulum brevissimum: interiores tres paulo minores.

Stamina perianthii dimidium vix superantia, inter ejus basin et ovarium inserta, recta. *Filamenta* brevissima crassa latiuscula, antheris oblongis obtusis basi cordatis, parum breviora.

Ovarium tubulare ovatum, ovulis pluribus placenta centrali adfixis. *Stylus* brevis crassus. *Stigmata* tria cylindrica pitula obtusa, parum supra antheris elevata.

Uvularia umbellata. *Wall.*

Folia subsessilibus ovalibus acutis, superioribus lanceolatis acuminatis,

umbellis oppositifoliis brevè pedunculatis bractea foliaceâ instructis, pedicellis elongatis divaricatis, staminibus perianthium fere aquantibus, antheris filamento triplo brevioribus.

Habitat et viget cum antecedente cui radice caule ramisque similis, staturâ vero minor graciliorque.

Folia bi-tripollicaria brevissimè petiolata, inferiora basi rotundata, superiora lineari lanceolata, basi acuta.

Pedunculus umbellulæ brevis crassus valde incurvus subtus margine intermedio papilloso-cristato interdum duplici notatus. *Pedicelli* bipollicares subdeflexi.

Perianthium flavum, cernuum, profundè sexpartitum, pollicare, basi angustatâ subtubulosâ gibberibus sex rugosis. alternis (licniarum interiorum) minoribus notatum, supernè amplum patens. *Lacinia* lineari-cuneatæ, striatæ, acutiusculæ, subdenticulatæ, pilis brevibus argenteis adpressis conspersæ, leviter ciliatæ, basi angustatâ desinente in sacculum brevem cujus margini adfixum est stamen.

Filamenta filiformia erecta. *Antheræ* ad faucem floris.

Ovarium turbinatum, breve. *Stylus* gracilis stamina æquans. *Stigmata* elongata patentia, hinc puberula, clavata, supra antheris elevata.

Observation. This species seems to differ from *U. chinensis*. (Bot. Mag. Vol. xx. 916) in having yellow long peduncled flowers placed in spreading umbels opposite to the insertion of the leaves; in the segments being narrower and slightly pubescent, and the stigma raised above the long stamina.

I am in possession of a third apparently different plant, which from want of complete specimens I am not able at present to determine satisfactorily.

Convallaria oppositifolia. Wall.

Caule tereti, foliis oppositis ovatis v. oblongis acuminatis glabris, pedunculis axillaribus multifloris, perianthiis infundi-



bulbiformibus.

Habitat in montibus Bengalæ orientalis, etiam in Nepalis.

Nomen khasianum, Kattia Sekuria.

Radix perennis, magna, carnosa, conflans nodis pollicaribus ovatis f. rotundatis laevibus, vertice favē notatis amplā duplici, deorsum fibras copiosas crassas aliasque capillaceas emittentibus.

Caules ex eadem radice numerosi oblique adscendentes f. inclinati, triquadripedales, apice subnutantes, uti omnes plantæ partes laeves, nitidi, basi leviter incrassati, vaginati, punctis copiosis purpureis obsiti, teretes f. leviter compressi, firmi, crassitie caiami scriptorii, obsolete articulo flexuosi. *Vaginæ* aliquot ad inferiorem partem caulis erectæ alternæ cylindricæ striatæ purpurascens ore oblique acutæ, marcescentes.

Folia adscendentia, secunda, patentia, firma, tuberculacea, triquadripollicaria, in acumen gracile lineare attenuata, basi acuta, margine subrevoluta, lucida, supra atroviridia juxta nervos sulcata, subtus pallida 5 ad 7 nervia nervis alternis obsolete, colla elevatâ carinatâ. Juniora (turionum novellatum) decussatim opposita, lactulinè virentia.

Petoli brevissimi, vix semiungulares, crassi, supra sulcati.

Flores e latere inferiore caulis, i. e. illo foliorum opposito provenientes nutantes, inodori, albi, punctis purpurascens conferti, laciniis viridescentibus.

Pedunculi axillares, solitarii, unguiculares, punctati, 3 ad 8-flori. *Pedicelli* gracillimi clavati semipollicares, basi mediove bracteolâ capillari incurvâ.

Perianthium apice leviter contractum, laciniis patentibus lanceolatis acutis, apice intus fasciculo villorum munitis.

Filamenta supra basin perianthii inserta, conniventia. *Antheræ* lineares sagittatæ exsertæ, conniventes acutum stigma includentes.

Ovarium oblongum, teres, triloculare, trifidum, loculis polysporis, *Stylus* filiformis subclavatus. *Stigma* subtrigonum villis plurimis hyalinis oblitum.

Bacca rubra, laevis, trifida, magnitudine pisi, loculis tri-v. tetraspermis. Coct. ut in *Convallaria majali*, Gaert. carp. 1. 59. t. 16.

Observation I am indebted for roots of this plant to the industry of Mr. SMITH. They produced new shoots in February 1818, which blossomed the next month. The elegantly formed arched and shining leaves and the pretty, drooping flowers add to the interest, which this plant cannot fail creating in those, who have been delighted with the fragrance and beauty of its cognate *Lily of the valley* and *Salomon's Seal*. Its root is formed precisely like that of the latter (*Convallaria Polygonatum*) and it partakes of its whole habit, while its opposite leaves, affording another instance of true petiols in this genus, sufficiently distinguish it from that and all the other species.

I have since the abovementioned period received abundant supplies of roots seeds and specimens from *Napaul* through the liberality of the Honorable Mr. GARDNER.

Convallaria cirrhifolia Wall.

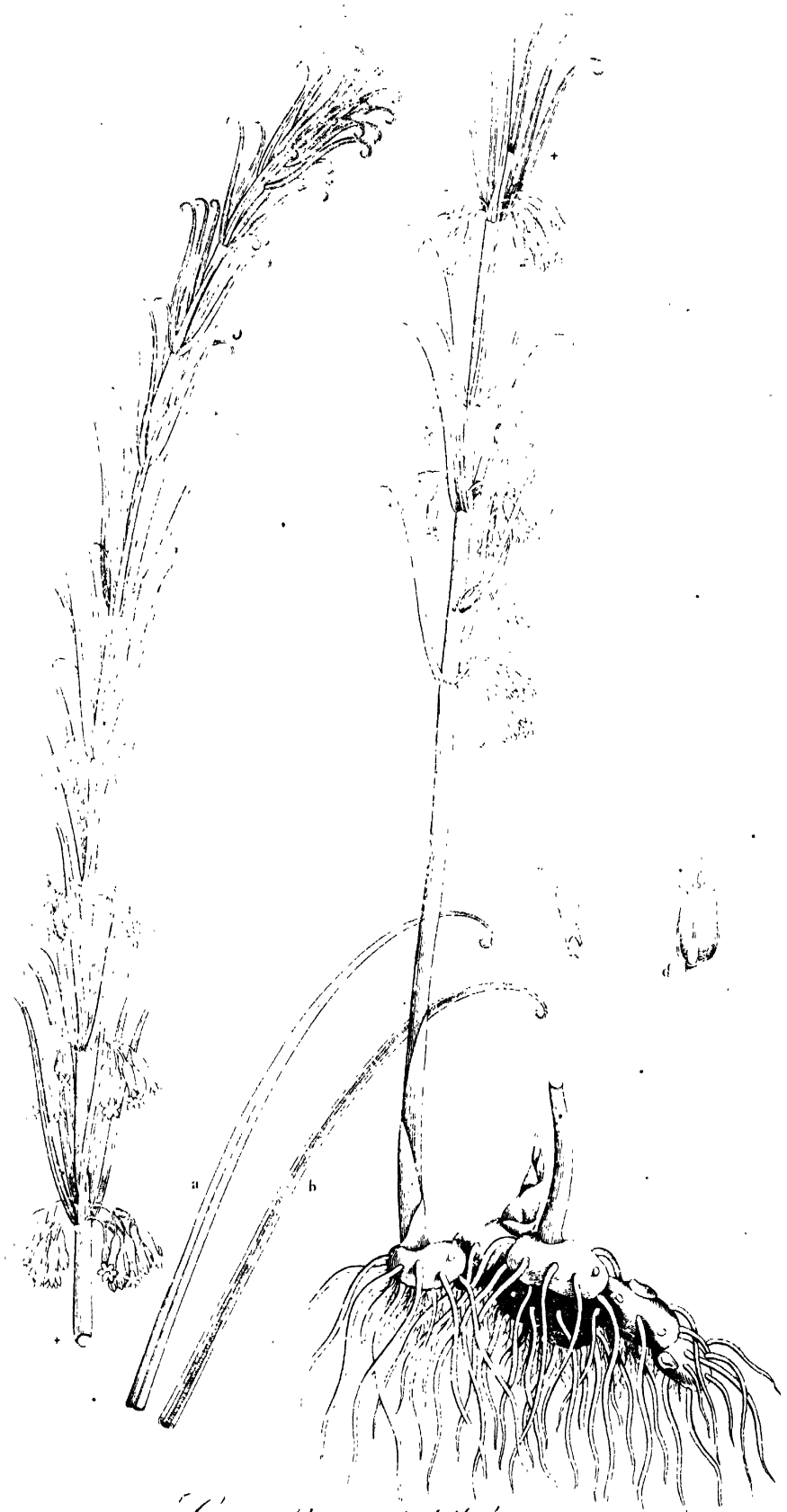
Scandens; foliis verticillatis fenis linearibus apice cirrhatiss.

Habitat in *Napalia* ubi vocatur *Goobasa*. Floret Aprili, ad Mayum.

Radix carnosâ, digitum circiter crassa, nodis elongatis foveolatis.

Caulis uti tota planta laevis, leviter glaucescens, teres, crassitie calami scriptorii, attenuato-elongatus, quadripedalis, debilis simplex scandens, basi nudus et purpureo-maculatus.

Folia lineam vel duas lata, pollices tres ad quatuor longa, striata, costâ subtus elevatâ, caulis approximata, marginibus revolutis, basi





A

B

C

D

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F

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PLANT

subincrassata, apice attenuata in cirrhum brevem recurvatum filiformem semipollicarem; inferiora solitaria opposita ternave, reliqua disposita in verticillos sexfolios numerosissimos internodiis longiores, superiores valde approximatos.

Pedunculi axillares, tot quot folia, vel pauciores, teretes, semipollicares, nutantes, triflori. *Pedicelli* capillares pedunculos longitudine subæquantes, clavati, bali vel infra medium instructi bracteolâ albâ capillaceâ deciduâ.

Flores penduli, albi,

Perianthium tubulosum unguiculare, sexcostatum, versus faucem leviter contractum. *Laciniae* ovatae obtusae apice intus acervulo villorum terminatae.

Filamenta infra basin laciniarum inserta iisque opposita subulata brevissima. *Antherae* lineares, filamentis longiores subfagittatae, parum exsertae.

Ovarium teres subcylindricum triloculare, loculis bi-vel trisporis; *ovula* axi solita. *Stylus* filiformis. *Stigma* villis f. papillis hyalinis obtutum.

Observation. The only species to which this remarkable plant has any affinity is *Convallaria verticillata* from which, however, it is easily distinguished at first sight by the numerous many leaved verticils and the tendril at the end of each leaf.*

Daphne involucrata. Wall.

*Capitulis axillaribus lateralibusque pedunculatis erecto-patentibus involu-
lucratis, perianthiis sericeo-villosis, foliis alternis oblongo-lanceolatis.*

* Since the above description was presented to the Society I have got a copy of Redon's *Liliacées* in which, Vol. VI. 315, there is a description of *Polygonatum sibiricum*. This species, which none of the botanical authors in my possession quotes, is exceedingly like my plant; it seems however to differ in having few-leaved verticils and in the bractes being much larger.

petiolatis acuminatis, subtus glaucescentibus.

Habitat in fylvis montium prope Sylhet Bengalæ orientalis, flōrens tempore frigido.

Frutex ramosissima.

Rami teretes, glabri, corice castaneo nitente, ætate albicante.

Folia alterna, raro opposita, petiolata, integerrima, tri-quadripollicaria, basi acuta, coriacea, glaberrima, suprā nitidā, costā valde prominente nervisque copiosis subtransversalibus, reticulato-venosa.

Petioles brevissimi, suprā plano-sulcati.

Stipulæ ad folia primordialia subulata, pilosulæ, admodum caducæ, nullo earum vestigio manente.

Capitula axillaria et lateralialia in axillis foliorum præteriti anni, pedunculata, hemisphærica, erectiuscula, solitaria, rarius geminata, sex-ad decemflora.

Pedunculi pollicares vel infrā, filiformes, graciles, incrassato-clavati, villosi, basi muniti bracteolis aliquot subulatis deciduis.

Involucrum caducum, purpurascens, diphyllum. Foliola ovata, obtusa, concaviuscula, semiunguicularia, integerrima, pubescentia, intus sericea, striata, æstivatione florum capitulum omnino includentia.

Flores sessiles, albi, suaveolentes.

Perianthium hypocrateriforme, gracile, semipollicare, extus villis densissimis adpressis sericeis intus glaberrimum, marcescens limbo patente quadrifido; lacinie lanceolatae, acutæ, imbricantes; duæ oppositæ minores, æstivatione inclusæ. Faux nuda peruvia.

Stamina octo, erecta, seriebus duabus tubo inserta; superiora quatuor subexserta, laciniiis opposita; inferiora iisdem alt. crantia in medio-tubi. Filamenta capillaria, brevissima. Antherae lineares s. oblongæ, utrinque longitudinaliter dehiscentes, biloculares.

Pistillum brevissimum, quartam perianthii partem haud excedens. Ova-





Thunberg del.

Lophine carnalina Lour.

Hasenaut.

rium oblongum, basi, nectario, membranaceo cylindrico truncato integerrimo cinctum, supernè villis longis erectis barbatum, uniloculare, monosporum, ovulo vertice adfixo. Stylus filiformis villis ovarii occultus, iisque vix longior, leviter tortuosus. Stigma magnum, capitatum, cornosum, luteum, rugulosum, vertice retusum.

Observation. Specimens of this handsome shrub were sent to me in 1845, from Sylhet, by Mr. M. R. SMITH, who informs me that a very good and durable kind of hemp is prepared of its fibrous bark. With the exception of their being permanently erect, the heads of flowers agree well with Sir J. E. SMITH's excellent description of those of *Daphne pendula*. Plant. ined. fasc. ii. 34.

Daphne cannabina Louréir.

Floribus aggregatis terminalibus sessilibus bracteatis, perianthiis pubescentibus; foliis lanceolatis sparsis sessilibus, retusis vel acutiusculis.

Daphne cannabina, umbellulis terminalibus, foliis lanceolatis oppositis.

Louréir: cochinch. ed. Willd. i. 291. ?

Habitat in montosis Hindostaniæ meridionalis, e Napoli usque ad provinciam Kamom, floresc. Décembre ad Martium. Fructus maturescunt mensibus Aprili et Maio.

Nomen Set-Burova. Nepalensibus Bhulloo-Soang. ‡

Frutex sex-ad octopedalis; ramulissima, ramis sparsis rigidis teretibus, cortice pallido glabro rugosulo, intus sericeo-fibroso.

Folia approximata, subcoriacea, lanceolata, s. oblongo-lanceolata, utrinque attenuata, apice sæpissimè retusa, interdum acuta, tri-quadrillicaria, glaberrima, atroviridia, suprà nitida, subtus opaca, costâ elevatâ nervisque gracillimis sublongitudinalibus; interdum obsolete et remotè crenulata.

‡ I understand from Mr. Gardner that Soang, Soan and Sza are synonymous terms in the language of Nepal, and signify "flower".

Flores majusculi, albi, fragrantissimi, duodecim circiter congesti in capitulum terminale, sæpe (ut jam monuit Cel. J. Sims, sub *Daphne adora*, Botanical Magazine, vol. xxxvii 1837) apice rami elongatâ pubescente pedunculatum, suffultum bracteis (foliis tenellis?) lanceolatis acuminatis glabris unguicularibus.

Perianthium tubulosum, extus pubescentiâ copiosâ fericeâ obfitum, tubo cylindrico unguiculari, receptaculo dilatato tuberculato pubescenti subadnato; limbo patentissimo quadripartito, laciniis ovatis subretusis vel lanceolatis acutis. Faux pervia.

Stamina ut in priore. Series superiorum supra faucem elevata.

Pistillum laeve. *Ovarium* oblongum basi circumdatum annulo obsoleto angustissimo carnosio sublobato. *Stylus* et *Stigma* præcedentis.

Drupa ovato-oblonga, acuta, glabra, rubra. *Putamen* tenuissimum, submembranaceum, pallidum.

Semen globosum, album.

Radicula conica, faveolæ bascos catyledonum leviter immerfa. *Plumula* punctiformis.

Coetera ut in *Thymelaea Mazereo*, Gaertn. carp. I. 188. tab. 39.

Observation. Among the extensive and constant supplies of plants and seeds from *Napaul* which the botanic garden owes to the liberality of the Honorable EDWARD GARDNER, Resident at *Katmandu* are also specimens and plants of the Paper-shrub, which I am informed by that gentleman grows very commonly in that country, and when in flower is exquisitely fragrant. It appears there are two varieties, one with perfectly white the other with reddish flowers; both are used for ornament and for the manufactory of Paper, of which I am enabled to present to the Society's Museum specimens of various dimensions and texture. The common kind measures generally about two feet square. The finest kind measures ten feet in length by 4 feet in breadth; and is manufac-

tured chiefly in *Dotee*, a province to the eastward of *Kamoon*. It approaches in softness and size to that which is made in *China*, and it is not improbable that some of the latter may be produced from the same material. LOUREIRO mentions that paper is manufactured in the neighbouring kingdom of *Cochinchina* from the bark of his *D. cannabina* which seems to differ only in having opposite leaves; a circumstance which may perhaps be owing to culture. It comes extremely near to *D. adora* of THUNBERG and *D. indica* of OSBECK, which (at least that described in the *flora cochinchinensis*) Dr. SIMS with great propriety suggests may be only a variety of the former. The question respecting the identity or difference of these three plants can be settled only by those who have the means of comparing specimens of them.

I am indebted for an account of the manner of preparing the paper from the bark of this charming shrub, and for some parts of the description given above, to the communications of Lieut. H. R. MURRAY, and to the following notes extracted from the official correspondence of that gentleman with the Military Board at Calcutta.

“ The *Set-burooa* or Paper-shrub is found on the most exposed
 “ parts of the mountains, and those the most elevated and covered
 “ with snow, throughout the province of *Kamoon*. In traversing
 “ the oak forests between *Bheemtah* and *Ramgur*, and again from
 “ *Almora* to *Chumpawat*, and down towards the river, it has come
 “ under the immediate observation of the writer of these com-
 “ munications that the *Set-Burooa* or Paper-plant only thrives
 “ luxuriantly where the oak grows; so that it is not likely that
 “ it will succeed in the plains. It is hardy and attains a height
 “ of 5 to 6 feet; blooming in January and February, and ripen-
 “ ing its acrid red fruit about the end of April. The paper pre-
 “ pared of its bark is particularly calculated for cartridges, being

DESCRIPTIONS OF

strong, tough, not liable to crack or break, however much bent
 or folded, proof against being moth-eaten, and not in the least
 subject to dampness from any change in the weather; besides,
 if drenched or kept in water for any considerable time, it
 will not rot. It is invariably used all over *Kamoon*, and in great
 request in many parts of the plains, for the purpose of writing
usubnamces or genealogical Records, Deeds &c. from its ex-
 traordinary durability. It is generally made about one yard
 square, and of three different qualities. The best sort is re-
 tailed at the rate of 40 sheets for a current rupee, and at whole-
 sale 80 sheets. The second is retailed at the rate of 50 sheets
 for a current rupee and 100 at wholesale. The third of a much
 smaller size, is retailed at 140 sheets, and wholesale 160 to 170, for
 the rupee. The following is the very simple process of manufactur-
 ing this paper. After scraping off the outer surface of the bark,
 what remains is boiled in fair water with a small quantity of
 the ashes of the oak, a most necessary part of the ingredients,
 which has the effect of cleaning and whitening the stuff. Af-
 ter the boiling, it is washed and immediately beat to a pulp
 with small mallets on a stone, so that when mixed up in a vat
 with the fairest water, it has the appearance of flour and water.
 It is then spread on moulds or frames made of common bamboo
 mats."

Daphne Gardneri. Wall.

*Capitulis lateralibus pedunculatis sericeis maximis exactè globosis, pe-
 rianthii laciniis subrotundis, interioribus crenulatis, stigmate acuto
 oblongo, foliis lanceolatis acutis petiolatis, subtus villosis.*

Habitat in montibus Nepalæ, ubi floret vigetque iniquo anni.

Nomen vernaculum Chuckmaree. Soah.



Daphne Genkwa

Frutex orgyalis, staturâ et habitu antecedentis, ramis copiosis teretibus fuscis pubescentibus, junioribus leviter angulatis villosis.

Folia sparsa, utrinque acuta v. subacuminata, 4 ad 5-pollicaria, pollicem circiter lata, integerrima, suprà glabra, subtus obsita pilis mollissimis longis adpressis, præsertim juxta vasa glaucescentia, costâ nervisque brevibus prominentibus albicantibus. Tenella uti capitula tomento vestita sericeo mollissimo densissimo.

Petioles villosi, semiunguiculares, suprà sulcati.

Flores subcarnosi flavi fragrantissimi, pollicares, extus capiosissimè et densissimè villosi, intus laeves, sessiles, quinquaginta circiter congesti in capitula ad ramulos lateralibus, erecto-patentia demum nutantia, globosa, diametri sesqui-sesqui bipollicaris, basi cincta involucri octo-v. decemphylo emarcescente deciduo intus sericeo, foliolis lanceolatis acuminatis unguicularibus, reflexis et a floribus occultis.

Pedunculus subcomplanatus, pubescens, clavatus, striatus, sublignosus, pollicaris v. sesquipollicaris apice valde tumidus et intra involucri foliola elevatus in receptaculum semiglobosum crassum faveolatum villosum.

Perianthii tubus amplus cylindricus pallidus basi apiceque leviter contractus, rectus. *Limbus* patens, laciniis obtusis, interioribus (i. e. illis æstivatione reconditis) inæqualiter crenulatis.

Antheræ ovatae, utrinque juxta totam longitudinem dehiscentes: series superiorum supra faucem perviam exsertæ.

Ovarium obovatum, superne densissimè barbatum; basi cinctum annulo membranaceo crenulato angustissimo *Stylus* filiformis, pubescens. *Stigma* subcylindricum, acutum, carnosum, stylo longius, vix ad inferiorem antherarum seriem elevatum.

Observation. Nothing can exceed the beauty and fragrance of this lovely shrub, which I lately received from, and which I have the greatest satisfaction in naming after its discoverer, the Honorable

EDWARD GARDNER, of whose invaluable botanical communications I have already had several occasions to speak before this learned Society. It is owing to the ready and most liberal compliance of that Gentleman with my wishes that I have been enabled to send two of my people to *Napaul*, under the sanction of Government, for the express purpose of collecting plants, seeds and preserving specimens for the Honorable Company's Botanic Garden at Calcutta; and it is to the protection and assistance he has invariably granted to them in their excursions in that novel country, as well as to his own individual researches, that I have to attribute the frequent and extensive additions which since September 1817 have almost daily been made to the riches of this institution, forming a memorable and important *Æra* in its annals. Among the many useful and ornamental vegetable productions thus received, this new and distinct species of *Daphne* stands foremost. I am informed it grows to be a large shrub and is cultivated extensively about *Katmandu*, both on account of its beauty and perfume, and also on account of the utility of its bark, affording a material of which a superior sort of paper is made in *Napaul*. The process of this manufactory, as well as the essential qualities of the paper, of which I have the satisfaction to present musters to the Society, does not differ from those of the other species.

Andromeda lanceolata. Wal.

Fruticosa, racemis terminalibus basi foliosis secundis brevibus simplicibus, corollis subovatis, filamentis ciliatis apice sagittatis, antheris muticis biporis, foliis lanceolatis utrinque acutis integerrimis, subtus puberulis.

Habitat in montosis Bengalæ orientalis ubi floret nino anni.

Nomen Khasianum *Kattia-atianga*.





Staph. ovulifolia

Rami rigidiusculi; juniores incano-villofi.

Folia sparsa, approximata, pollicaria et sesquipollicaria, coriacea, supra laevia nitida, subtus vasculosa, nervis suboppositis longitudinalibus reticulatis; pubescentia; adultiora glabra.

Petoli vix semiungiculares, pubescentes, supra canaliculati.

Racemi terminales omnium ramulorum, rarius laterales, solitarii, cylindrici, bipollicares, basi foliosi, pedunculo tereti angulato pedicellisqne unguicularibus puberulis.

Flores parvi, alterni, albi, cernui, pilis argenteis paucis adpersi, bracteolâ lineari ad basin pedicellorum.

Calyx urceolatus planiusculus, coriaceus, laciniis lanceolatis.

Corolla calyce pluries longior subcylindrica fauce parum contracta, leviter angulata. *Laciniae* brevissimæ, ovatae, acutæ patulae.

Filamenta capillaria, villis longis obsita, basi dilatata, infra apicem utrinque instructa denticulo subulato deorsum vergente, inde sub-sagittata. *Antheræ* oblongæ, basi emarginatæ, apice poris binis obliquis dehiscentes.

Ovarium, subovatum quinquesulcatum. *Stylus* longitudine circiter staminum, *Stigma* clavato-truncatum.

Capsula ferruginea magnitudine seminis piperis nigri, costis quinque dilutioribus elevatis ad commissuras valvarum. *Semina* plurima.

Andromeda ovalifolia. Wall.

Arborea, racemis lateralibus subterminalibusque elongatis foliis longioribus simplicibus conjugatisque attenuatis secundis, corollis cylindricis, filamentis ciliatis apice sagittatis, antheris muticis biporis, foliis ovalibus integerrimis acuminatis ferrugineo-nervosis.

Habitat in Napaha. florens capsulisque onusta Martio usque ad Junium.

Nomen *Sagechu* et *Sheabogi*.

Ramuli teretes, nitidi, glabri, castanei, tenelli leviter compressi resinoso-

punctulati, pubescentes.

Folia approximata, patentia, sparsa, coriacea, cuspidulato-acuminata, basi rotundato-acuta integerrima, levissimè undulata, magnitudine varia, tri-ad quadripollicaria, utrinque conspersa pilis ferrugineis adpressis brevibus, præcipue juxta ramificationes vasorum, nervis approximatis suboppositis reticulatim anastomosantibus. Juniorum ramorum, et floralia lanceolata, sesquipollicaria.

*Petiol*i vix unguiculares, pilosuli, suprà canaliculati.

Racemi sex ad actopollicares, adscendentes, basi foliis aliquot floralibus villosis stipati. *Pedunculus* sublignosus, leviter angulatus, interdum punctis resinosis conspersus. *Pedicelli* filiformes, unguiculares vel infra villosuli, basi bracteolâ lanceolatâ patente deciduâ.

Flores copiose approximati albi, magni, cernui, inodori, pilis argenteo-fulgentibus adpressis.

Calyx urceolatus, coriaceus, glabriusculus, laciniis lanceolatis acutis patulis, nervosis.

Corolla semipollicaris, levissimè quinquefulcata, basi angustata, fauce parum contracta, laciniis ovatis acutis patulis.

Filamenta capillaria villis albis barbata, basi dilatata, apice infra antheram utrinque dente patulo deorsum spectante, inde subagittata. *Antheræ* ovato-oblongæ, muticæ, apice poro gemino obliquo dehiscentes.

Ovarium glabrum, quinquecarinatum. *Stylus* *Stigmaque* ut in antecedente.

Capfula fusca, subrotundo-quinquangularis, costis quinque fasciatis elevatis, magnitudine pisi mediocris. *Semina* numerosa. Coet. ut in *A. calyculata*, Gaertn. Carp. I. 304. t. 63.

Observation. The leaves of this elegant tree vary considerably in size and form, from lanceolate to broad ovate, becoming almost cordate, more or less acuminate. They are of a firm and leathery texture, perfectly entire and without glands. The *arbutus* described by my esteemed friend COLONEL HARDWICK in his tour to *Siri-*

nagur (Aflat. Research, vi. p. 360. *A. herpeticus*, Mss. GUILL. Roxb.) of which with his usual liberality I have been favored with the original drawing, is exceedingly like my tree. It differs however besides having a berry while the pericarp of mine is decidedly a capsule, in its leaves wanting the coloured rib, and the racemes being much shorter. Indeed if I could suppose the attribute of a Berry to have been founded on a slight mistake in the examination of the unripe seed vessel, I would venture to consider them as one and the same plant.

Since writing the above my esteemed friend Dr. GOVAN, Superintendent of the Botanic Garden at Saharanpore has favored me with the following observations on this interesting tree and with specimens which he gathered on the confines of *Chinese Tartary*.

"Your *Andromeda ovalifolia* occurs first on the hills between *Asim* and *Subhatoo* at an elevation (by Barometer) of about 3000 feet, and continues to that of 8000 feet after which it becomes very rare and soon disappears entirely. It is called by the same name as the species of *Sirinagur*, *Aidar* or *Airee* and grows to a tree of 20 to 40 feet in height; the bark of the stem and older branches much cracked and rough, that of the former almost *tuberosa*. The middle rib of the leaf is coloured, sometimes *bruniceous*; by drying both that and the nerves become ferruginous. With regard to its use the same opinion prevails here as in *Sirinagur*, an infusion of the bruised leaves in water being considered a specific against cutaneous complaints of an herpetic nature both in the human species and in cattle; its operation is said to be attended with considerable pain. Sheep and Goats eat the leaves which, when young, are said to produce soporific and deleterious effects on them * When used as luter they are said to destroy insects in the stalls of the cattle. Excellent timber is so plentiful where this tree is found that its wood is only used for burning."

* Mr. Gardner informs me that a similar notion prevails in Nepal.

"I send you specimens of a very marked variety if not a distinct species which, if adopted, I propose calling *A. cordata*. It grows intermixed with your *ovalifolia* and exposed to similar external circumstances, and yet it preserves constantly its distinguishing character which consists in its leaves being much broader in proportion to their length, almost always cordate at the base, of a considerably more leathery texture and always longer than the racemes. In other respects, in habit, size, native name and uses the trees correspond exactly."

Andromeda fastigiata. Wall.

Fruticulus repens adscendens, ramis tetragonis fastigiatis, foliis sessilibus quadrifariè imbricatis adpressis lanceolato-sagittatis lateribus revolutis dorso canaliculatis, floribus axillaribus solitariis subnutantibus campanulatis, filamentis apice sagittatis, antheris biporis pendulis.

E. GOSSAIN—Than Napaliæ misit Dom. E. GARDNER; c. confinibus Tartariæ chinensis G. GOVAN, M. D.

Nomen Napal. *Naba*.

Fruticulus palmariis ad dodrantalem basi nuda repens. Rami suboppositi simplices, stricti, fastigiati, 2-ad 6-pollicares, villosuli teretes, propter foliola ubique imbricata tetragoni.

Folia decussatim opposita, coriacea, gibbosa, bilinearia, circumdata membranulâ ciliatâ apice in ligulam productâ, lucida, lateribus supra dorsum villosulum revolutis.

Pedunculi solitarii, uniflori, folio duplo fere longiores, subclivati, villosi, basi squamulis aliquot imbricatis ovatis.

Flos parvus, albus, nutans, glaber.

Calyx 5-partitus laciniis lanceolatis acutis membranaceo-marginatis.

Corolla calyce duplo longior, limbo 5 fido patenti, lacinis ovatis obtusis.

Filamenta capillaria apice aristis duabus descendentibus curvis capillaceis

antherâ ovatâ apice biporâ longioribus.

Ovarium depresso-globosum, fulcatum, nectario circumdatum annuliformi obsoletè crenato, bases filamentorum adfigente. *Stylus* columnaris flaminibus parum longior.

Capsula globosa calyce persistente brevior, 5-locularis, 5-valvis.

Observation. This elegant small species approaches to *A. cricoides*. It forms a compact ascending shrub, which at first sight may easily be mistaken for a heath. The branches are exactly four-sided, mostly undivided, though sometimes sending forth one or two small branchlets from their base; they are straight and all of the same height. The leaves are of a dark green shining colour; when they become old they assume a brownish hue and at length fall off, leaving the lower part of the branches and the whole creeping stem naked. They have a very peculiar conformation; the back being convex and gibbous with a deep longitudinal furrow owing to the sides being turned backward over it. Their internal surface, or that which is closely adpressed to the branch is flat and surrounded with a thin ciliated or lacerated membrane which elongates at the apex of the leaf into a setaceous point covering the sagittate base of that next above, and entering its dorsal furrow. Flowers few at the top of the branches, white, about four lines long, nodding.

Andromeda? formosa. Wall.

Arborea, paniculis terminalibus racemosis nudis, corollis ovatis secundis cernuis, filamentis pubescentibus, antheris utrinque longitudinaliter dehiscentibus dorso aristis duabus descendens, foliis oblongis acuminatis ferrulatis.

Habitat in Napalia, florens cum præcedente.

Nomen Newar. *Sheabogee*; Parbutt. *Chemala*.

Arbor mediocris, ramis teretibus fuscis laevibus cicatricatis subsalsicu-

latis.

Folia versus summitates valde numerosa approximata patentia quadri- ad sex-pollicaria, coriacea, firma, utrinque glaberrima, in acumen gracile desinentia, basi acuta, margine incrassato serraturis parvis regularibus notata, suprâ lucida, subtus costâ valde elevatâ crassâ nervis copiosis gracilibus, venisque pulcherrimè reticulatis. *Petioles* crassi, semipollicares, suprâ sulcati, sæpe rufescentes vel ferruginei.

Panicula terminalis et ex axillis foliorum supremorum, hilce duplo longior, erecta, pedunculata, ovata, densa, constans racemis erectis subadpressis sessilibus, sparsis, cylindricis, digitum vix longus.

Pedunculi sublignosi, angulati pubescentes, leviter glaucescentes. *Pedicelli* unguiculares puberuli, basi suffulti bracteolâ lanceolatâ, adque medium duabus aliis minoribus.

Flores cernui, albi, inodori, glabri.

Calyx coriaceus, quinquepartitus, laciniis lanceolatis acutis, punctis resinosis adpersus.

Corolla ampla, ventricoso-ovata, calyce triplo longior, nuda, laciniis brevissimis recurvatis subreniformibus obtusis.

Filamenta crassa, subulata, puberula, dimedium corollæ vix attingentia.

Antheræ aurantiacæ, oblongæ, loculis apice basique solutis, dorso subgibbo ad insertionem filamenti utrinque auctæ aristis duabus capillaribus antheram dimidiam superantibus arcuatis apice convergenibus.

Ovarium globosum, laeve, basi cinctum annulo caroso obsoleto. *Stylus* stigmaque priorum.

Observation. This beautiful tree comes near to *A. japonica* and some other species with paniced racemes, it differs however specifically from them all. Its flowers are extremely copious forming dense-terminal bunches of an elegantly oval form. The leaves are of



Gaultheria laurentisima

a peculiarly firm and leathery texture, beautifully reticulated below, with the margin finely serrated from the very base almost to the end of their tapering point. They are perfectly smooth measuring an inch or an inch and a quarter in breadth.

It is not unlikely that this tree may prove to be a kind of *Arbutus*, the corol seeming to partake more of the character of that genus than of *Andromeda*. Not having yet seen the fruit I am unable to decide this question.

Gaultheria fragrantissima. Wall.

Ramis flexuosis, foliis ovato-lanceolatis serratis utrinque acutis subbifariis glabris subtus resinoso-punctatis, racemis axillaribus solitariis folia æquantibus ovariiisque incano-pubescentibus.

Habitat in Napalia; florens Aprili.

Nomen *Sheaboogi*.

Frutex ramis rigidis fuscis teretibus leviter angulatis, junioribus pubescentiâ incanâ vestitis.

Folia alterna, interstitiis duplo longiora, patentia, coriacea, firma, tripollicaria, lanceolata vel ovato-lanceolata, ferrulata, marginibus subrevolutis, supra lucida, subtus pallida punctis copiosis resinosis elevatis purpurascensibus notata, costâ sub-carinatâ nervis inferioribus suboppositis totam fere folii longitudinem excurrentibus, reticulato-venosa.

Petali brevissimi, crassi, profundè sulcati.

Racemi erectiusculi sessiles graciles multiflori pubescentes.

Pedunculus subflexuosus; pedicelli teretes vix lineas duas longi basi suffulti bractea lanceolatâ canaliculatâ patenti apiceque infra calycem aliis duabus oppositis ovato-cordatis amplexantibus concavis, acutis patentissimis.

Flores secundi, nutantes, suaveolentes.

Calyx subturbينات laciniis ciliatis acutis patentibus.

Corolla subovata, calyce duplo longior, leviter angulata, extus glabra, intus pilosula.

Filamenta planiuscula, puberula, brevia. *Antheræ* fuscescentes, erectæ, conniventes, loculis terminatis cornu copillaceo furcato.

Ovarium planum villosum, circumdatum annulo carnosulo obsoleto sublobato. *Stylus* columnaris brevis. *Stigma* obtusum.

Observation. This elegant shrub agrees so well with the character and habit of *Gaulteria*, as they have been defined by the celebrated author of the *prodromus floræ Novæ Hollandiæ* (vol. i. 558) that I hesitate not referring it to that genus. Not only the flowers but the leaves also partake of a very aromatic fragrance, which the plant retains a considerable time even after it has been dried; the plant might therefore be used at *Napal*, as *G. procumbens* is said to be employed in *Canada*, as an improver of inferior sorts of *Tea*. I have not yet had any opportunity of examining its fruit, which I am informed is eat by the Napalese.

Saxifraga ligulata Wall.

Radice carnosâ horizontali squamosâ, foliis crassis rotundatis s. obovatis brevissimè petiolatis vaginisque ligulatis ciliatis, scapo brevi unibracteato, paniculâ terminali furcatâ, petalis calyce duplo longioribus.

Habitat in montibus *Napaliæ* et *Bengalæ* orientalis, florens Januario et Febuario.

Nomen Khafianum *Atia Torongfing*. *Napalensibus* *Schanpe-Soah*.

Radix cylindrica, pollicem circiter crassa, fusca, intus lactissimè rufescens, pedalis et ultra, indivisa, lignoso-carnosa, solida, obsita bracteis (rudimentis vaginaram) magnis nigricantibus irregularibus patentibus emarcidis, deorsum emittens fibras longas teretes subsimplices.



var. del

Strophomena ligulata

Folia omnia radicalia, plana, terræ incumbentia, obtusissima, indivisa, basi leviter angustata, ad insertionem petioli retusa, crenato-dentata, dentibus crenisque ciliis longis pallidis inæqualibus terminatis, palmaria ad pedalia, uti omnes plantæ partes laevia, carnosæ, ad lentem punctata, suprà saturatè viridia, dum juniora purpurascentia, subtus pallida, costâ valde robustâ latâque, nervis prominentibus suboppositis furcatis, ad marginem reticulatis, avenia.

Petiolus valde crassus, cylindricus, lineas duas ad sex longus, insertus dorso vaginæ laxæ membranaceæ in ligulam magnam petiolo duplo longiorem erectam bilobam ciliato-barbatam desinentis.

Scapus crassus, cylindricus, rufescens, pedalis, apice semel bisve furcatus.

Bractea ovata, acuta, adnata, ciliata, laxa, pollicaris, infra bifurcationem scapi, decidua.

Flores magni, albicantes vel rosei, inodori, pedunculati, congesti in paniculam terminalem compactam subracemosam nudam leviter nutantem.

Pedunculi teretes, crassi, rufescentes; *Pedicelli* vix unguiculares.

Calyx ovatus coloratus, profundè quinquefidus; *laciniæ* ovatæ, obtusæ, erectæ, leviter ciliatæ.

Petala subrotundo-ovata, unguicularia, basi in unguem brevem angustata, calyci intus inserta, laciniisque ejus alternantia.

Filamenta subulata, calyci inserta, patentia, quorum quinque petalorum longitudine laciniis calycinis opposita; quinque illis alternantia et breviora, petalis opposita. *Antherae* ovatæ, erectæ, utrinque longitudinaliter dehiscentes, rubicundæ.

Ovarium superum profundè bipartitum, seu potius ovaria duæ oblongo-ovata convexa latere interiori plana lineâ longitudinali exsculpta, unilocularia, polysperma. *Ovula* valde numerosa adfixa placenta oblongæ carnosæ paginæ interiori lineæ istæ longitudinali correspondenti insertæ. *Styli* duo, longitudine filamentorum majorum, crassi semiteretes, divaricato-patentes. *Stigmata* car-

nosa, subreniformia, mucosa, viridia

Observation. I received this ornamental plant in the beginning of 1818 from Mr. EDWARD GARDNER, the Resident at *Katmandu*, and from Mr. SMITH, my assistant at *Sylhet*. I have since had a great number of roots from both places which are thriving very well in the Botanic Garden at Calcutta.

There are, it appears, two varieties; one with almost pure white, the other with more or less pink-coloured blossoms, which gradually change into each other sometimes even on one and the same plant, and which added to the large, shining thick-leaves give the species a very beautiful appearance. The young leaves are of purplish or brownish colour and stand somewhat erect.

Blackwellia spiralis. *Wall.*

Folia cuneiformi-obovatis, glanduloso-dentatis, subtus pubescentibus, spicis axillaribus solitariis longissimis nutantibus, floribus subpendantibus.

Habitat in Pegu. In horto botanico Calcuttæ floret mensibus Augusto-Decembre.

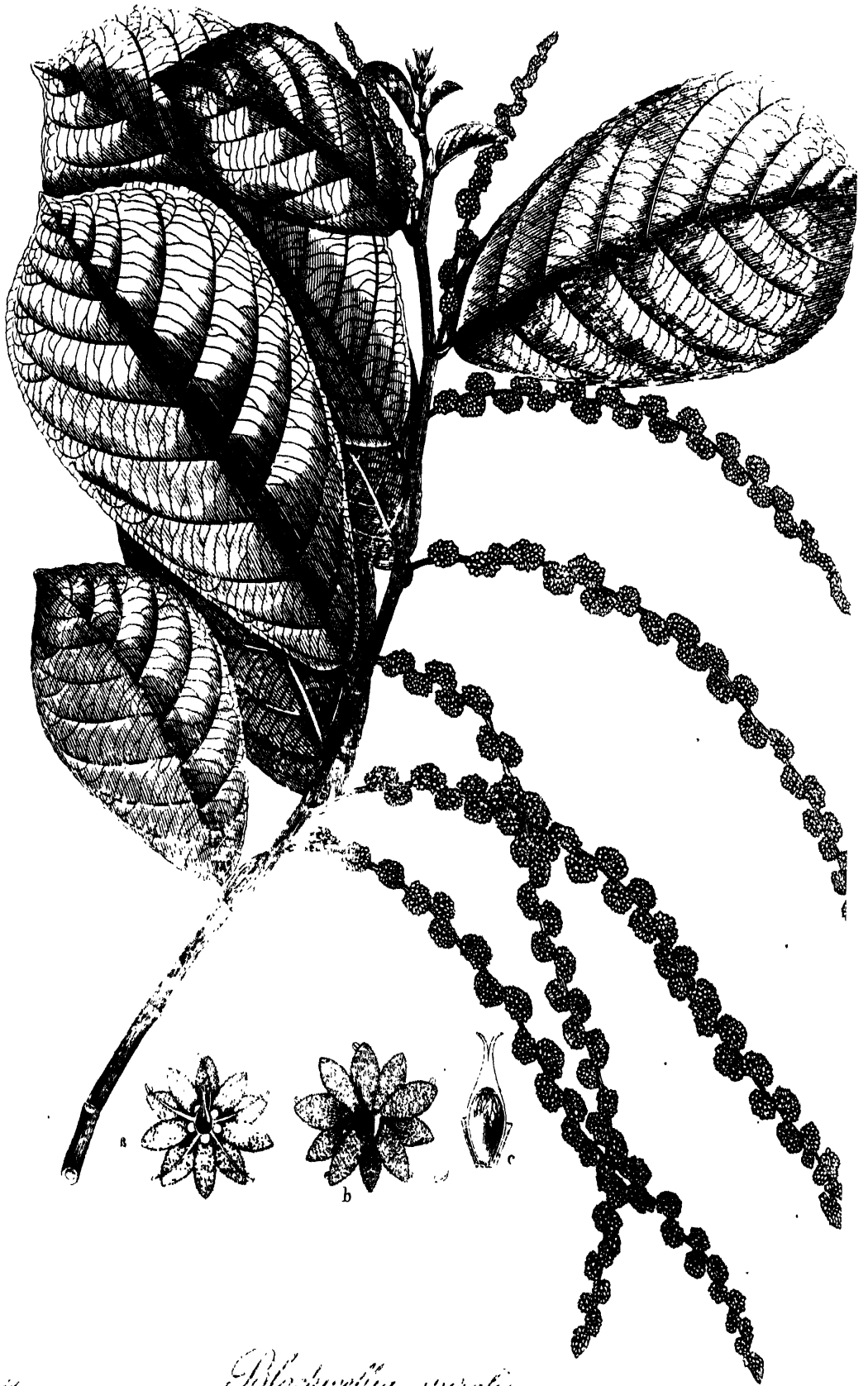
Arbor magna, ramosissima, trunco recto, cortice glabro cinereo-deciduo. Rami longissimi, teretes, glabri, calloso-punctati, penduli.

Folia alterna, subbifaria, petiolata, palmaria et majora, cuneiformia v. obovata, coriacea, apice rotundata cum acumine lato obtuso, basi attenuata, remotè et obtusissimè dentata, sinibus inter dentes incrassatis glandulosis, suprà glabra, subtus costâ nervisque prominentibus pubescentibus.

Petoli crassi, brevissimi, pubescentes, suprà plani.

Stipulæ lanceolatæ v. lineares, caducæ.

Spicæ nudæ, indivisæ gracillimæ cylindricæ, folia æquantes, post deflorationem elongatæ, nutantes, brevissimè pedunculatæ, villis copiosis brevibus canis vestitæ. Rachis teres, gracilis, sublignosa,



Blachnoloba spiralis

spiralis.

Flores parvi, sessiles, 6 ad 10 dispositi in glomerulos densissimos spiræ in modum circum rachin ordinatos, elongatione spiræ remotiusculos. *Bractea* parva lanceolata decidua infra omnes glomerulos, aliaeque minutæ infra singulos flores.

Perianthium 10 v. 12-phyllum, patentissimum, radiatum; foliola minima, villosa, ciliata, albicantia, acuta: exteriora 5 v. 6 linearia; interiora subspathulata, illis parum latiora.

Filamenta 5 v. 6 glabra, capillaria, perianthio longiora, foliolis ejus interioribus opposita, patetia. *Antheræ* fuscae, ovatae, didymæ, utrinque dehiscentes, glabrae.

Stamina tot quat stamina cumque illis alternantia, carnosæ, sessilia, subrotunda, majuscula, aurantiaca, villosa.

Ovarium seminiferum, tuberosum, villosum, intra perianthium ovato-acutum, angulatum, uniloculare, loculo magno lineis duabus vel tribus parietalibus notato, ovulis pluribus lateribus gregatim adfixis, cylindricis pendulis.

Stylus duo, e basi latè intus sulcatâ (persistente?) divergentes, subulati. *Stigmata* minuta, globosa.

Observation. This handsome tree sprung up accidentally from earth which was received from *Pegu* in 1811, and has since grown to a considerable size, with numerous long and slender pendulous branches which it emits from the base almost of the stem. It has blossomed freely during the three last years without shewing any disposition to produce fruit. In general habit as well as in the peculiarly fetid smell of the flowers it is exactly like *Lucia foetida*, *Roxb. & Ait.* a species of *Hemantium*, which the doubts of *Jussieu*, *Willdenow* and the author of that article in *Rees' new Cyclopædia* seem to require should be united with *Blackwellia*. The parts of the flower are in that tree more numerous and the stamens fascicled. It has for many years blossomed abundantly without

once producing any fruit. *

Blackwellia tomentosa, Vent. which I know only from POIRET's Supplement to the Encycl. botanique. i. 640, seems to be a distinct species from that described above.

Clematis filicifolia. Wall.

Scandens, foliis simplicibus ovato-cordatis, petiolis acirrhatīs, racemīs axillaribus paucifloris elongatis.

Habitat in montibus Bengalæ orientalis prope Sylhet, ubi vocatur *Boeghandi*; inque Napalia. Floret initio anni.

Frutex volubilis, ope petiolorum scandens, omnibus partibus glaberrima, ramis gracilibus elongatis sulcatis striatis fuscis articulatis.

Folia opposita, longè petiolata, integerrima, acuta, quinquepollicaria ad palmaria, subcoriacea, quinquenervia, transversim reticulato-venosa

Petioles teretes, graciles, suprà planiusculi, basi delatati, longitudine folii, hinc inde torti, absque ullis cirrhis.

Racemi oppositi, foliis duplo triplove longiores, floribus longè-pedunculatis oppositis majusculis.

Pedunculi striati; partiales quadripollicares, patentes.

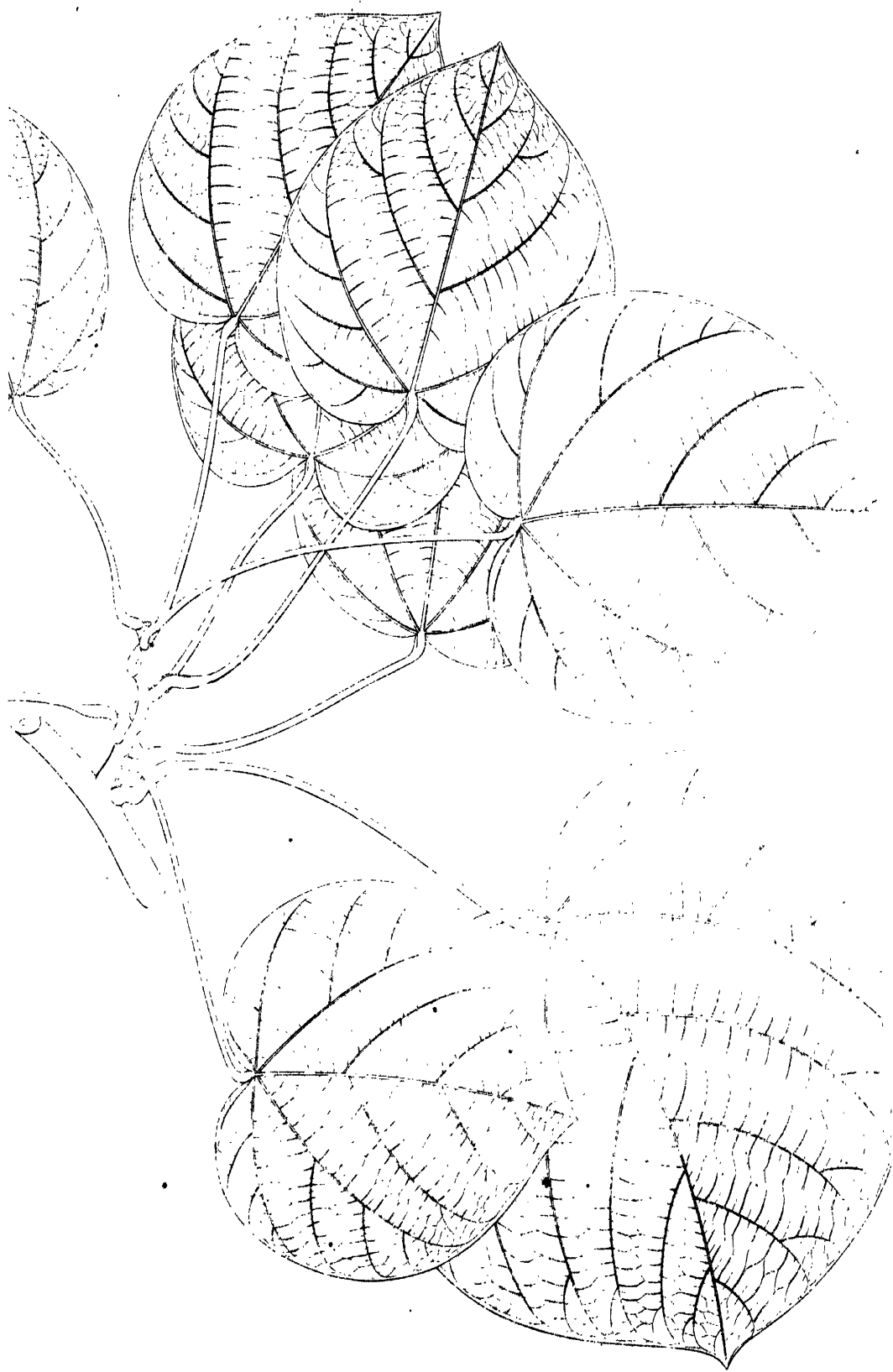
Bracteæ infra angulum par pedunculorum oppositæ, lanceolatæ, subcuneatæ, semipollicares. Aliæ interdum infra medium singuli pedunculi partialis oppositæ, lineares, recurvatæ.

Pecianthis foliola quatuor, patentia, demum reflexa, oblonga, acuta, unguicularia, crassa, extus ferrugineo-villosa, striata, intus glabra violacea.

Petala nulla.

* Since writing this I have received specimens from *Napal* of a tree which, together with that described here, belong to *Homalium* and probably form two new species of *Astranthus* Less, as suggested by Mr. Robert Brown in Tuckey's narrative of the expedition to the river Congo, Append. p. 438.





Stamina numerosissima, patentia, filamentis apice subulatis nudis. *Antherarum* locula linearia, utrinque adnata.

Pistilla copiosa, erecta, staminibus breviora, villosa-barbata, receptaculo elevato piloso insidentia.

Capsulae numerosae, fuscae, compressae, falcatae, margine incrassatae, sparse pilosae, apice incurvatâ sensim desinente in setam gracillimam bipollicarem plumosam.

Funiculus brevis, filiformis, apici loculamenti hinc applicatus. Coet: ut in *Clenoti Vitalba*. Gaertn. Carp. i. 353 t. 74.

Observation. This species is sufficiently distinct from all its congeners and requires no further detail. Its elegant leaves, the dark brown velvet perianth, and the numerous yellow stamens contribute to render it a very beautiful plant.

Menispermum Cocculus.

Perenne volubile et scandens, foliis cordatis, basi truncatis firmis lucidis. Mss. Gul. Roxburgii.

Natjyutam f. *Batta-Valli*, Rheed. Mal. vii. 1. tab. 1.

Tuba baccifera, Rumph. Amb. v. 35. tab. 22.

Tuba flava, ibid. 38 tab. 24?

Menispermum Cocculus. Linn. Mat med. n. 175. (exclus: synonym. Pluckenetii) Gaertn. Carp. i. 219. tab. 70.

Menispermum lacunosum. Lam. Encycl. Bot. iv p. 98.

Menispermum flavescent. Lam. ibid?

Cissampelos Cocculus. Poiret. ibid v p. 9 (exclusis plurimis synonym.)

Habitat in Malabar; Amboina, Celebe, etc. In hortum botanicum Calcuttæ introductum a cel. B. Heyne. M. D.

Frutex magna f. potius arbuscula, volubilis et supra arbores ope basium petiolorum cirrhorum latè scandens, ramosissima, frondosissima, sempervirens.

Radix crassa, lignosa, ramosa; intus flava, lacunosa; vetustior cortice suberoso oblecta.

Truncus crassus, cylindricus, cortice vestitus suberoso molli rimis plurimis parvis notato cinereo, basi emittens stolones radicales, plures orgyas longas; apice foliosas, tenellas purpurascens. *Rami* longissimi, teretes, glabri, sordide grysei, penduli; juniores uti omnes reliquæ partes laevissimi, pallidi, glaucescentes.

Folia sparsa, petiolata, patentia, ramulorum valde approximata, amplissima, dodrantalia et ultra, coriacea, firma, subrotundo-ovata obtusa v. acutiuscula, apice cum mucrone decidua margineque integerrimo recurvatis, basi leviter cordata, vel subtransversa, semper ad insertionem petioli levissime emarginata, supra atro-viridia lucida, inter vasa in bullas latas transversales elevata; subtus concava glauca, fusure parco adpersa, septem-v. quinque-nervia, costâ basi integrâ nervisque extrorsum ramosis valde prominentibus carinatis, venis gracilibus horizontalibus, sinibus v. foris, præcipue axillis nervorum glanduloso-excavatis, ad paginam inferiorem folii villorum acervulo notatis, ad superiorem elevatis. Folia adulta, præprimis eorum vasa flavescens; juniora ovata, acuta, coloris lætissime viridis.

Petioli graciles, teretes, lignosi, supra leviter sulcati, folia longitudine aequantes, juniores duplo et plus breviores, apice incurvâ tumidi, basi valde incrassatâ pollicari variè hinc inde torti, cincti.

Stipulae nullæ, nec earum vestigium.

Inflorescentia foeminea. *Racemi* oblongi, laxi, penduli, numerosi, 4 v. plures fasciculati, raro solitarii, ex ipso trunco ramisque vetustioribus, pedunculati, compositi, pedales bipedalesque. *Racemi* sparsi, subsessiles digitum circiter longi, cylindrici, patentissimi, nov adscedentes (ratione pedunculi universalis recurvati.)

Pedunculus basi nudus, teres, incrassatus, extrorsum leviter angulosus; partiales graciles, striati: omnes subcarnosi, laeves, lactescentes,

infectione leviter intumescences et subarticulati.

Flores sparsi, albi, carnos, patentes, copiosi. *Pedicelli* teretes, crassiusculi, leneas duas longi, basi medioque bracteolâ unâ duabusve minutis ovatis acutis emarcescentibus instructi. Similes bracteolæ ad infectionem racemuli singuli, uti priores valde deciduæ.

Perianthium petaloideum, hexaphyllum, recurvatum, æstivatione imbricatum; foliola lanceolata acuta duplici ordine disposita, aqualia. Foliola alia 1-v. 2, rarius 3, minima, bracteiformia (calyx?) lato-ovata v. oblongata, obtusa, basi floris adpressa, huius foliolis alternantia, cumque illis decidua.

Ovaria tria, rarius quatuor, erecta, subulato-ovata, dorso gibbosa, contigua, perianthii foliolis interioribus alterna, hisque breviora, unilocularia, monosperma; *ovula* oblonga, teretia, sursum adfixa, pendula. *Stigmata* sessilia, subulata, acuta, cornosa, rugosa, recurvata, mucosa.

Nectaris s. rudimenta flaminum 8 v. 10, basin ovariorum ambientia; patentia, carnos, cylindrica, truncata, inæqualia, minima.

Inflorescentia mascula haud visa.

Description. The following is an extract from the late Dr. ROXBURGH's valuable manuscript. "There is no figure in RHEEDE's or RUMPHIUS' works which I can quote for this famous plant: nor indeed in any book known to me, except that of GAERTNER and that extends only to the fruit. It is a native of Malabar, from thence seeds were sent to the Botanic Garden at Calcutta in 1807. In 1812 the plants reared from these were sufficiently large to extend over a considerable Mango tree, having stems as thick as a man's wrist, covered with deeply cracked spongy ash-coloured bark: the young shoots smooth and green. Leaves alternate, very exactly cordate, entire, apex obtuse or emarginate, of a hard texture, lucid above, paler but no wise tomentose or villous underneath, from 4 to 12 inches long, by 3 to 8 inches broad. I cannot say

“ any thing of the natural character, as our plants have not yet blossomed.”

One of the four individuals alluded to in this extract blossomed for the first time towards the close of 1816, and while I write this (in December of the following year) both that and another female somewhat smaller shrub are covered from the base of the stem along the principal branches with innumerable fascicles of pendulous racemes, which give them a very stately appearance. The smell of the flowers spreads to a great distance and being very powerful is offensive in the immediate vicinity of the shrub, not unlike that of the common *Berberis* and *Lawsonia*. The root is ligneous and very branchy, porous and of a deep yellow colour within, possessing a peculiar, strong and nauseous smell, and like all the tender parts of the plant a bitter taste. The principal branches of the root are covered with a spongy cracked bark. The circumference of the trunk measures at present between fourteen and seventeen inches. The old leaves especially their ribs and nerves are yellowish.

The mistake of POIRET in uniting *Cissampelos Parvira*, *Caspeba* and other plants with *Menispermum Cocculus* L. in the continuation of LAMARCK'S *Encycl. Botanique*, v. p. 9. has been adverted to by the illustrious author of the articles *Menispermum* and *Cissampelos* in REES' new *Cyclopædia*.—Lamarck (l. c. iv. p. 96.) cites RUMPHIUS' *Tuba baccifera* with some doubt as a variety, or perhaps the female plant only of his *M. tuberculatum* (Roxburgh's *M. verrucosum*, see FLEMING in *Aflat. Research*: xi. p. 171); and two pages further on, he forms it into a distinct species, which he calls *M. lacunosum*, and which is the same as *M. Cocculus*. I am surprised that neither RHEDE'S nor GAERTNER'S works have been quoted under this head. The same great botanist establishes a separate species on RUMPHIUS' *Tuba flava* and calls it *M. flavesens*,

(l. c. p. 98,) having previously remarked, with great propriety, that it comes very near to the *Tuba baccifera*. I have ventured to quote both these plants of RUMPHIUS as synonymes: because though his descriptions of their flowers and fruits seem to differ, yet they agree perfectly in other respects and the leaves of the shrub which is described above, varying from almost orbicular obtuse to ovate-cordate, more or less acute, unite in them the characters of both those plants.

RHEEDE's figure of the leaves is a pretty exact representation of those of my plant; and agrees better with the description in the *Herbarium Amboinense* than RUMPHIUS's own plates do, notwithstanding the remark of this last mentioned author to the contrary.

I have not been able to identify this plant with the Sanscrita name of it, *Cácámari*, given by Dr. W. AINSLIE, in his excellent *Materia medica of Hindoostan*, pag. 81; nor have my hopes of succeeding in tracing the name *Cocculus* to the Sanscrita *Cácoli* and *Kacola* been realised; one of these latter belonging to an innoxious bulbous root, the other to an aromatic fruit, which certainly is not that of the plant in question. My worthy friend, the Reverend Dr. WILLIAM CAREY, informs me that one of his pundits, a native of *Malabar*, to whom he shewed the fruit which I had procured of the *Menispermum*, recognised it immediately as being produced in vast abundance on that coast, where it is called *Gavala-phala*, or the *poison fruit*, also *Cácámari*, from the circumstance of the natives, especially the Christians who, he says, feed on crows, making use of it to kill them. They bruise the fresh or even unripe seeds and mix them with boiled rice into a paste which is laid about for the crows and infallibly kills all that eats of it. He adds, that a large fruit of another kind, to which the name *Kakamári* is given, is used for the same purpose, but only intoxicates the crows, so that they may be easily taken. I under-

stand that these seeds are employed about Calcutta for catching fish and killing crows, but I have only been able to meet with them in a single native shop, where they were sold to me under the name of *Bacaen-ka-phal*, probably from their fancied likeness with the fruit of a kind of *Melia* (*Melia sempercirens*, in Sanscrita *Mahanimba*) which goes by that name. *Cacamani* and *Garala phala* are both legitimate Sanscrita words, though they are not to be met with in any of the dictionaries or medical writings of the Hindoos consulted on this occasion.

Since writing the above Mr. MURDOCH BROWN of *Anjarakandy* has favored me with the following account, in reply to several queries which I took the liberty to propose to him relative to this interesting shrub.

“ The *Cocculus Vine* is indigenous in *Malabar* and *Canara*, and
 “ grows in the interior of most parts of those provinces, but most
 “ luxuriantly in *South Malabar* and *Travancore*. I have never
 “ seen it wild within less than ten miles of the Sea, though I have
 “ planted it within half a mile, where it grew vigorously and pro-
 “ duced fruit. Here (at *Tellicherry*) it grows to an immense
 “ size, overtopping the highest forest trees and by its wiry hard
 “ tendrils catches hold of the branches of the adjacent trees and
 “ thus creeps from one to another to an astonishing distance from
 “ the parent root. When in blossom all these various branches
 “ as well as the parent stem are thickly covered with large bunches
 “ or grapes, which afterwards yield a surprising quantity of the
 “ Berries.”

“ The natives make no use of the roots either in medicine or
 “ for dying, so far as I have been able to learn.”

“ One of the largest of my planted Vines, about 15 years old
 “ measures 21 inches round at about a foot and a half from the
 “ ground. Last year (1817) they began to put forth their flow-

“ ers on the 15th of September, and all were full of blossoms by
 “ the 10th of October. The flowering branches shoot from the
 “ trunk of the Vine and also from the wood of the large branches.
 “ The flowers are succeeded by small white berries, to the number
 “ of 2 and 300 on a bunch, which continue slowly to increase in
 “ size until the commencement of March, when they begin to ac-
 “ quire a purple colour, not all together, but successively, and fall
 “ off, when they have become of a bright purple, one by one, as
 “ each berry attains maturity. The birds also carry off great
 “ numbers in this state; a circumstance which leads the natives
 “ to gather them before they begin to change colour, and conse-
 “ quently before the kernel has acquired the oily part, which
 “ constitutes its value as a poisonous drug.”

“ I have never heard that the drug was put to any other use
 “ but that of a vermifuge on black cattle and horses, and for killing
 “ or rather stupifying fish, so as to make them float on the surface
 “ and be easily caught. What is carried from hence to *Arabia*
 “ and *Persia*, is as I have been assured, used for the same purposes.
 “ It is probable that when fresh it would also kill rats and crows :
 “ indeed it is used with that intention in some parts; but having
 “ never seen this done I cannot therefore speak to its effects. In
 “ *Canara* I have met with a kind of wax made of its kernels freed
 “ from their husks, used for burning in Lamp.”

“ The proper name in *Malabar* is *Nanja Cooras* (Poison Berry),
 “ but it is more generally known to traders and the common peo-
 “ ple by the name of *Polla Kay* (light or imperfect fruit) from its
 “ being gathered before maturity, the kernel not having acquired
 “ its proper size to give the Berry weight. In *Canara* it is named
 “ *Garala Phala*, but whether that be the Sanscrit name I cannot
 “ say : *Caca-mari* or *Kill-crow*, is the *Dukhani* name, and probably
 “ derived from the use that is made of it.”

“ There is no prohibition to its exportation here † and the
 “ demand is inconsiderable. The Arabs still take away a few
 “ candies (about 670 lbs.) of it annually. The price in England
 “ is so low that it will hardly pay freight, though some years ago.
 “ large quantities were sold there at a high price.”

Note by the Secretary.

There are several Sanscrit terms familiarly known on this side of India, which might be supposed to refer to the *Cocculus indicus*, but which on examination prove to have nothing in conformity with it except the sound. That amongst these, the words *Cácolí* and *Caccola* are affixed to very different Substances, as is noticed by Dr. WALLICH, will perhaps be most satisfactorily shewn by the following account of them, extracted from original authorities.

Cácolí. The Hindus enumerate in their medical works a class of eight substances, which they denominate the *Ashita verga* or class of eight: they are all *roots*, and appear to come chiefly from *Nepal* and the countries skirting the *Himalaya* mountains; their properties are supposed to correspond, and they may be employed either separately or collectively, as remedies in a great variety of morbid conditions: their general virtues are thus detailed: They are cool, sweet, fattening, and aphrodisiac, promotive of digestion, sanative, lactiferous and tonic; they are corrective of the vitiated humors or wind, bile, and blood, curative of fever, and of great efficacy in urinary and phthical affections. They are severally named *Jivaca*, *Rishabha Méda*, *Maháméda*, *Cácolí*, *Shira Cácolí*, *Biddhi*, and *Vridhhi*: they are probably tonic medicines of some power and at least merit further investigation: the substance amongst these termed *Cácolí*, is generally connected with the one subsequent to it in the above list, or *Shira Cácolí*, and they are thus described

† Mr. W. Harington, Collector of Customs at Malacca informs me, that a very heavy duty has been laid upon the drug, amounting almost to a prohibition.

in the *Bhāva Pracasa*: These two drugs, are procured from *Morung*, and the adjacent districts. *Cshira Cácolí* resembles the root of the *Pivari* (*Asparagus racemosus*), and is of a white colour, a fragrant smell, and full of a milky sap. The *Cácolí* is of similar form and character, but of a dark hue. They are both sweet and cooling, they remove fever, and correct a vitiated state of the blood and bile: the root of the *Vidári* (*Convulvulus paniculatus*) and the *Afwagandha* (*Physalis flexuosa*), are severally substitutes for the *Cácolí* and *Cshira cácolí*.

Caccola or *Caccolaca*. This substance is always classed amongst the perfume, and forms one of the ingredients in different aromatic compositions, along with *agallochum*, *frankincense*, *camphor*, *musk*, *saffron*, *spices*, and other similar articles. It is procured in the bazar in different degrees of freshness, and is a berry of a more or less irregularly oval form: when freshest it is invested with a thick green sebaceous and fragrant coat, but in a more advanced state, this shrinks so as to be scarcely discernible from the shell which is of a greyish colour; in either state the centre is filled with a resinous inflammable substance, of a strong and spicy odour soluble but very sparingly in water, and more abundantly in spirit. The history of this substance is not given in any of the medical works I have consulted, nor are its character and origin known to any of the native Druggists, although used by them in many of their compounds. It appears sometimes to be confounded with *Civet*, and it is called so, or *Chatafi* by the author of the *Sabda-Chandricā*, a medical vocabulary in Sanscrit with a Bengali translation: if this is not an error of the author or translator, the berry sold by the druggists cannot be the true *Caccol*, but I much doubt the accuracy of the interpretation: the synonyms will all apply to either substance, though they require to be translated out of a metaphorical phraseology: the names given in the *Sabda-Chan-*

drica are *Cacola*, *Colaca*, *Gandhavyacula*, *Tailasadhana*, *Caccolaca* and *Coshaphala* of which the two first and fourth, though anomalous formations, appear to relate to the *Cola* or fruit of the Jujube, to which the *Caccola* berry may be compared in appearance; *Gandhavyacula* means distressingly-oderiferous; *Tailasadhana* either the purifier of oil, or that of which oil is the solvent, and it may be observed that civet is most readily soluble in that menstruum; the last term *Cosha phalam*, may be rendered the fruit of the scrotum or sheath, referring either to the part of the animal whence it is extracted, or to the sort of coat by which the berry is invested. The *Rāja Nighanta* and *Bhāva Pracasa* describe the medical properties of *Caccola*, and state it to be pungent, bitter, warm, and carminative, sweetening the breath, relieving heart-burn, exciting appetite and promoting digestion, and remedying morbid affections of wind and phlegm: neither this nor *Cācoli* therefore are considered as poisonous, nor can they be confounded with the *Cocculus indicus*.

The only remaining word which may imply the fruit of the *Cocculus* vine is to be found in the vocabularies of *Amara* and *Hemachandra*, amongst the different kinds of poison: no description however accompanies the name, nor have the different commentators on *Amara* supplied this deficiency, nor illustrated the nature or origin of the substance, by etymological analysis. The word is *Cācola*; it implies a poison, not of animal origin, and is derived according to *Raya Mucuta* from the same word *Cācola*, a raven, from its being of the like dark colour: in this it corresponds sufficiently well with the hue that the *Cocculus* berry is mentioned by Mr. BROWN to acquire when ripe, and being similar to it in its poisonous property, as well in its appellation, it is possible that in this word we have the *Sanſcrit* origin of the name given by European writers to the fruit of the *Menispermum Cocculus*.

REFERENCE TO THE PLATES.

Primula prolifera

- a. peduncle and bracte with the calyx opened;
- b. corolla;
- c. fruit bearing verticil.

Convallaria oppositifolia.

- a. flower,
- b. ditto opened ;
- c. pistillum ;
- d. e, sections of ovarium ;
- f. berry ;
- g. h, sections of the same ;
- i seed ;
- f g. sections of the same shewing the embryo.

C. cimbifolia.

- a. b, leaves viewed from both surfaces ;
- c. flower,
- d. ditto opened.

Lupine involucrata.

(The letters in this plate have by mistake been engraved as capitals),

- a. flower ;
- b ditto opened ;
- c. pistillum ;
- d. the same with the ovarium opened.

D. cannabina, Lour?

(Two plates; the last struck off on the common sort of paper manufactured from the bark of that shrub in Nepal.)

- a. peduncle with the common receptacle and two detached bractes ;

- b. flower ;
- c. the same opened ;
- d. pistillum, with its hypogynous annular membrane opened ;
- e. drupe with part of the withered perianthium attached to its base ;
- f. g. sections of the fruit ;
- i. embryo ;
- k. cotyledons.

D. *Gardneri*.

- a. flower ;
- b. ditto opened ;
- c. peduncle and receptacle, with a detached bracte ;
- d. pistillum ;
- e. the same, shewing the pendulous ovulum.

Andromeda lanceolata.

- a. flower ;
- b. calyx opened ;
- c. corolla, opened ;
- D. ovarium divided horizontally.

A. *ovalifolia*.

- a. flower ;
- d. ditto, the corolla removed ;
- b. corolla opened ;
- c. stamina (augmented).

Gaultheria fragrantissima.

- a. flower ;
- b. peduncle and bractes ;
- c. calyx and pistillum ;
- d. corolla, opened ;
- e. stamen (augmented)

Saxifraga ligulata.

- a. flower ;
- b. ditto opened ;
- c. pistilla ;
- d. one of them somewhat enlarged ;
- e. ovarium divided horizontally.

Blackwellia spiralis.

- a. b, flower viewed from two sides, with a detached bracte ;
- c. pistillum, shewing the insertion of the ovula ; all slightly augmented.

Minispermum Cocculus. (Two plates.)

- a. partial raceme, natural size ;
- b. flower,
- c. ditto with its detached leaflets ;
- d. peduncle, all the parts of the flower removed except the nectarial scales ;
- e. pistilla ;
- f. ovaria cut horizontally ;
- g. ditto divided longitudinally.

XI.

Account of a new species of TAPIR found in the Peninsula of Malacca, by Major FARQUHAR.—Communicated by the Honorable A. SETON.



Letter from Major FARQUHAR to the Honorable A. SETON.

My Dear Sir,

Conceiving that the accompanying account of an animal of the TAPIR kind, found in the forests in the vicinity of *Malacca*; but which I believe is not generally known to exist in any part of the old world, may prove interesting, I have taken the liberty to transmit it to you, for the purpose, (should you consider it as meriting public attention), of being presented to the Asiatic Society: I have likewise the pleasure to send a full length drawing of the animal, and a drawing and skeleton of its head, which is of very singular shape.

I remain,

My Dear Sir,

Your much obliged

and very faithful Servant

MALACCA,

29th January 1816.

W. FARQUHAR.

Class Mammalia, order Belluæ.

Generic character.

Seven grinders on each side in the upper jaw.

Six ditto ditto in the under jaw.

Four Cutting-teeth exclusive of tusks in the upper jaw.

Six ditto ditto (four large and two small) teeth in the under jaw.

Two Tusks (or Canine-teeth) on each side in the upper jaw, short, distant, obliquely truncate, slightly recurved, back ones much smaller than those contiguous to the front teeth.

One tusk on each side in the under jaw more pointed and prominent than those in the upper jaw.

In all twenty-two teeth in the upper, and twenty in the under jaw.

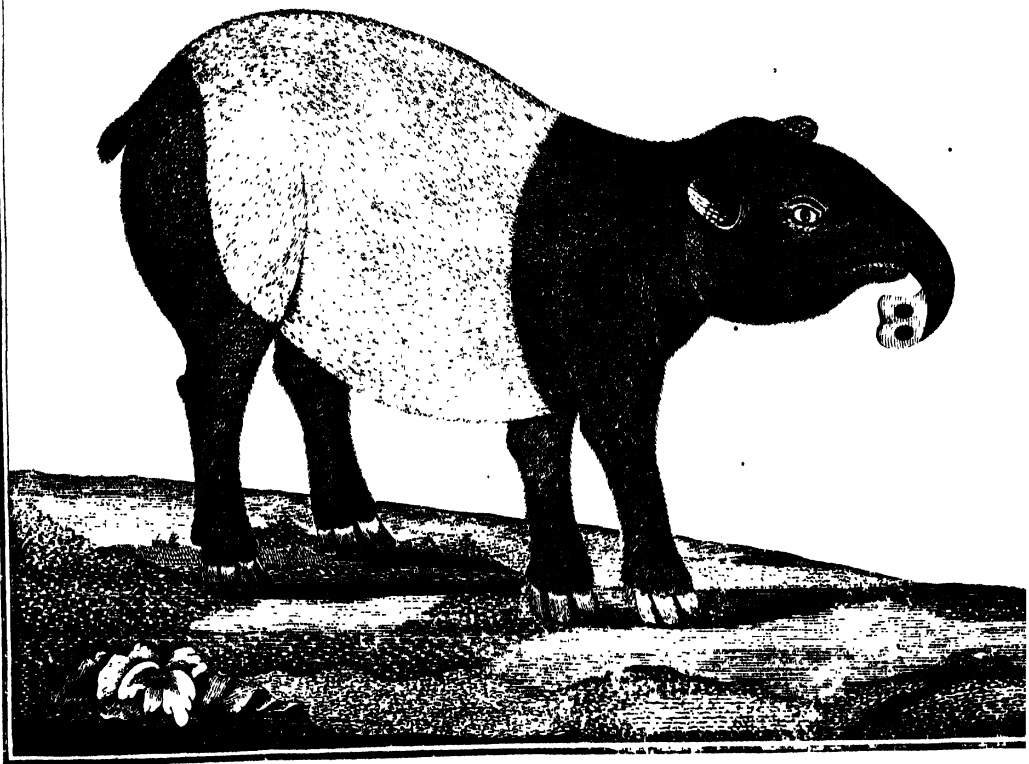
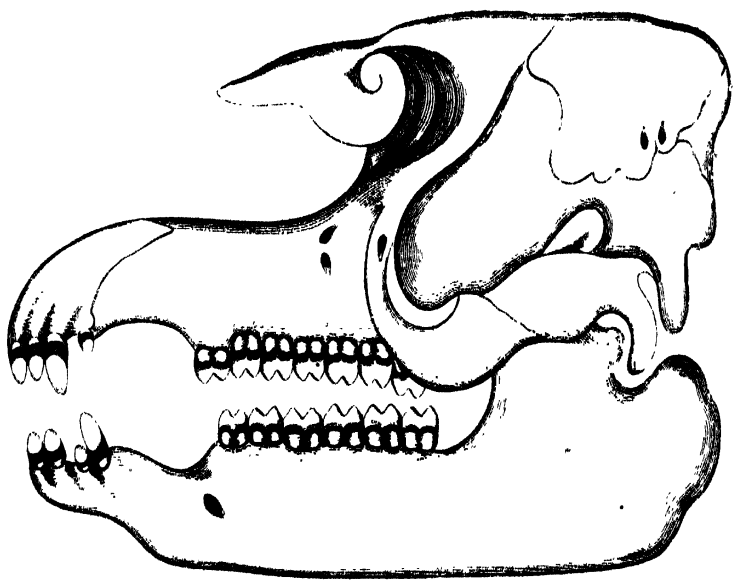
A vacant space of two inches between the grinders and tusks in each jaw, upper jaw projecting about half an inch over the under, and having a thin heart-shaped bone, four inches long, jutting out from the lower part of the forehead directly over the cavity of the nose.

The skull forming a sort of ridge at top.

The back arched.

The fore feet divided into four hoofs the hind feet into three.

The nose of the male extending beyond the lower jaw, between seven and eight inches, forming a snout or proboscis, extensible and flexible.



Dimensions of a male TAPIR, as taken at Malacca on the 30th of November, 1815.

Extreme length from the point of the proboscis to the tip of the tail 7 feet.

	f.	in.
Length of the proboscis,	7	$\frac{1}{2}$
Ditto of the head,	1	3
Ditto of the neck,	8	
Ditto of the body,	4	4
Ditto of the tail,	1	$\frac{1}{2}$
Ditto ear,	6	
Distance between the ears,	8	
Height of the shoulder,	3	2
Ditto middle of the body,	3	4
Ditto at the rump,	3	
Ditto of the hind legs,	2	3
Ditto of the fore legs,	1	10
Circumference of the body,	6	
Ditto of the neck,	3	
Ditto of the head,	2	$9\frac{1}{2}$
Ditto of the proboscis,	10	$\frac{1}{2}$

The TAPIR (called *Tinnoo* by the Malays), is an animal, which I believe has hitherto been considered, by the naturalists as being peculiar, to the new world: it will however appear abundantly evident from the present account, that this is a mistake; and that a species at least of this quadruped, is common to many of the forests on the *Malay peninsula*, and particularly so in the vicinity of *Malacca*, being as well known to the natives there as the elephant or rhinoceros.

The TAPIR of *Malacca*, although differing in some essential points from that of *America*, cannot, I conceive, be considered

but as a variety of the same genus of quadrupeds. The principal difference will be found to consist in the number of teeth and tusks; the TAPIR in *America* according to LINNÆUS has only ten grinders in each jaw, and is without tusks; whilst that of *Malacca* has fourteen grinding teeth and four tusks in the lower jaw. LINNÆUS gives likewise to the *American* TAPIR, ten fore-teeth in each jaw, whereas the *Malacca* TAPIR has only four in the upper, and six in the lower jaw exclusive of the tusks. Some other naturalists however allow the *American* TAPIR to have tusks single and incurvated. In every other respect the *Malacca* and *American* TAPIR will I fancy, be found to correspond very nearly, and particularly in that distinguishing character of the proboscis, or snout, which over-hangs the lower jaw, from seven to eight inches, extensible and flexible, like that of the elephant and common only to the male.

The manner in which the feet are divided is likewise very peculiar; and is the same in both animals; having four hoofs in the fore, and only three in the hind feet. The general size and shape of the TAPIR of the old and new world will be found nearly alike, but differing in color; the head of this animal is of a singular shape, and forms a sort of ridge at top, the eyes are small, ears roundish and bounded with white, which can be drawn forward at pleasure, the legs are short and very stout, the body large, and in shape somewhat resembling that of the hog. The neck is short and thick, and the skin strong and coarse, like that of the buffalo. The hair is short, and of a black colour, from the proboscis to the extremity of the four quarters; The body and part of the hind quarters of a light grey, and the rest of the hinder parts and legs are black. The tail is very short, and almost destitute of hair; It has no mane on the neck, in which respect it seems likewise to differ from the *American* TAPIR;

when young it is beautifully spotted with brown and white.

The TAPIR of *Malacca* is not known to the natives as an amphibious animal; it is perfectly harmless, and of a timid disposition. Indeed it seems destitute of any natural means of offence or defence. It feeds on vegetables, and is said to be particularly fond of sugar-cane. Its flesh is eaten by the natives (with the exception of Mohummedans, who deem it unclean) and considered very good: none of these animals have as yet been domesticated at *Malacca*, but I have no doubt if taken when young, they might be tamed with equal facility as those of *America*.

The drawing which accompanies this will be found a faithful representation of the *Malacca* TAPIR. It is taken from life, and will convey a much better idea of the animal than any description I am able to give.

It is, I think, very possible that the *Malacca* TAPIR may be found to correspond more closely with one of the two fossil species described by CUVIER, in his geological discoveries, as having been met with in different parts of *France*, *Germany*, and *Italy*, the one named the small, the other the gigantic TAPIR.

It may be proper to remark that the foregoing dimensions were taken from a TAPIR, which had not attained its full size; I have the head of a full grown one now by me which measures two-inches more in circumference than the above.

Additional observations by the SECRETARY.

THE discovery of the presence of an animal in the eastern hemisphere, which has been hitherto supposed peculiar to the new world, is a circumstance that deserves the fullest illustration which

the SOCIETY can bestow upon it: and it has therefore been deemed advisable, to publish the following additions to the valuable communication of Major FARQUHAR: the first of these, from the pen of a distinguished pupil of our illustrious associate M. CUVIER, shews satisfactorily, that the animal discovered by Major FARQUHAR is essentially the same as the TAPIR of *South America*, and the second from G. J. SIDDONS Esq. late Resident at *Bencoolen*, presenting to the SOCIETY a living animal of this description, informs us of a fact, which is equally interesting in a geological and zoological view, and proves that the existence of the oriental TAPIR is not limited to the Peninsula of *Malacca*.

Observations by M. DIARD, on the TAPIR of Malacca.

WHEN an error has originated with a distinguished writer it passes long current under his sanction, and is slowly and reluctantly corrected; it is to this circumstance we must attribute the repetition by LINNÆUS, BUFFON, SHAW, and other eminent naturalists, of the mistake committed by MARGRAVE, when he first gave a scientific description of the TAPIR of *South America*, and who has erroneously asserted, that the animal had but twenty teeth in each jaw; or ten *molars*, ten *incisors*, and no *dentes canini*: it is not easy to conceive how MARGRAVE, in general so exact, and who had so many opportunities in the *Brazils*, of examining the living animal, should have fallen into such an error, for the TAPIR of *America* has in the upper jaw 14 grinders, two canine, and six cutting teeth, and in the lower jaw, but 12 grinders, with the same number of canine and cutting teeth as in

the upper; making in the whole forty-two teeth; and upon the most careful examination of the skull of the TAPIR of *Malacca*, deposited in the SOCIETY'S Museum, I can confidently assert that the teeth agree in number, form, and proportion, precisely with those of the *American* TAPIR. In the upper jaw there is an imperfect evolution of the two canine teeth, and the two outer incisors have all the appearance of tusks, and this accounts for the error in the description, which the excellent naturalist, who has enriched zoology with so important a discovery, has committed; the same mistake has indeed been lately made, with respect to TAPIR of *America* by the learned FELIX D'AZZARA, and it is one of very natural occurrence, as the two outer incisors have the character of tusks, and the more so, from being much more prominent than the true canine teeth; they are easily however distinguished, by the cultivator of comparative anatomy, by their insertion in the bone peculiar to the *incisors*, (*os incisif*); an articulation that would leave no doubt of their real character, even in the entire absence of the *dentes canini*, and a proof of the value of a science, which determines the nature of parts, by the immutable laws of anatomical position, and not by the uncertain, and varying test of external appearance.

The identity of the TAPIR of *Malacca*, with that of *South America* makes it of course a different animal, from the small fossile species, described by M. CUVIER, as that has been shewn to differ widely from the *American* animal, both in the dentition, and in the conformation of many parts of the maxillary bone.

For the correct number and accurate nature of the teeth of the *American Tapir*, natural science is indebted to MESSRS. GEOFFROY ST. HILLAIRE and CUVIER. To Major FARQUHAR alone belongs the honor of having first given, with the trifling exception I have noticed, a correct description of the interesting animal which

forms the subject of these observations.

I have only to add, that the young male *TAPIR* which is in the menagerie at *Barackpore*, is in all respects the same, with that described by Major *FARQUHAR*.

*Letter from G. J. SIDDONS Esq. to the SECRETARY to
the ASIATIC SOCIETY.*

Sir,

I have sent on board the Ship *Claudine*, commanded by Captain *WELSH*, a very rare animal called on this Coast the *Tannoh* which I beg you to present to the Asiatic Society in my name.

It resembles, with extreme closeness the *TAPIR* of *BUFFON*. It was presented to me by the *Pangeran* of *Soongye Lamowe*, who informed me that it was caught in a paddy plantation upon his lands in the interior. Search was made for its parents, but no traces of them were discovered: the people were attracted by the shrill cry of the animal, which they found at the edge of the paddy ground, close to a thicket, amidst very long grass, the *Pangeran* himself is, perhaps, the oldest man living in these districts: He says that he never saw but one other animal of this description, which was when he was about ten years old, and that he has never heard of one having been seen since, that which he then saw was of the size of a small cow.

The *Tannoh* eats boiled rice, after it has got cool, grass, leaves &c. It is of a very lazy habit, but perfectly gentle, and loves to bathe, (remaining a very considerable time under water) and to be rubbed or scratched, which he solicits by throwing

himself down on his side. He has been in my possession almost three months, during which period he has grown considerably, and his skin has changed from a dusky brown, streaked and spotted with white, to its present appearance.

I trust the animal will reach *Calcutta* alive, when no doubt it will gratify the curious in natural history.

I remain

Sir,

Your very obedient servant

SUMATRA,

Fort Marlborough

G. J. SIDDONS.

6th Dec. 1816.

The animal described in the letter from Mr. SIDDONS, is the one alluded to by M. DIARD, and is still living in the menagerie at *Barackpore*: its habits continue of the gentle and indolent character mentioned in the preceding communication, and it agrees with Major FARQUHAR's description in every respect, except in its evincing a great fondness for water: it constantly seeks a pool in which it remains immersed the greater part of the day; and not unfrequently dives for a very considerable period, presenting in this respect another analogy to the TAPIR of *South America*.

The following measurements have been recently made of its dimensions.

	f.	in.
Extreme length from the point of the proboscis to the tip of the tail,	7	6
Length of the proboscis,		5
Ditto, head,	1	6
Ditto, neck,		

Ditto,	body,	4	6
Ditto,	tail,		2
Height	at the shoulder,	2	9
Ditto,	middle of the body,	3	1
Ditto,	rump,	2	
Ditto,	fore legs,	1	8
Ditto,	hind legs,	1	5
Circumference	of the body,	5	4
Ditto,	neck,	2	8
Ditto,	head,	2	10
Ditto,	proboscis, about		7

The following description of a young animal, received subsequently from Major FARQUHAR, with some other interesting communications on subjects of natural history, will complete the information we at present possess regarding the *oriental* TAPIR.

The drawing which accompanies the following account of a young TAPIR, and which I have the pleasure of offering to the acceptance of the ASIATIC SOCIETY, was taken from an animal about four months old, and represents it as of a reddish brown colour, fludded with white spots. It was taken from one I had alive in the house. After it has passed the above period, it begins gradually to change colour until the age of six months, by which time it has lost all its beautiful spots, and attained the general color of the full grown TAPIR as represented in a drawing I transmitted from hence to the ASIATIC SOCIETY in the beginning of last year. The TAPIR from which the present drawing was made, I preserved alive in the house for upwards of six months, when it died suddenly. I found it an animal possessed of a most mild and gentle disposition. It became as tame and familiar as any of the dogs about the house, fed indiscriminately on all kinds of vegetables; and was very fond of attending at table to receive

bread, cakes, or the like. It seemed very susceptible of cold, notwithstanding the great thickness of its skin, and I think I may venture with great safety to affirm that the TAPIR of *Malacca* has nothing amphibious in its nature, a character which appears to attach to those of America: indeed the one I reared shewed rather an aversion to water, and in the wild state they are found to frequent high grounds.

XII.

An Account of a new Species of a CAMELLIA growing wild at Napal. By N. WALLICH Esq. Superintendent of the Botanic Garden, Calcutta.

Read December 12, 1818.

AMONG the numerous valuable additions which the Botanic Garden at Calcutta owes to the indefatigable and successful researches of the Honorable Mr. GARDNER, are specimens in full blossoms, plants and ripe fruits of the genuine Tea shrub and its nearly allied neighbour, the *Camellia*. Of the former of these, he informs me, there is only one shrub at *Katmandu*, growing in the garden of a Cashmeerec, where it was originally introduced from *China* while a young plant. It has attained a height of 9 or 10 feet, is rather tall than bushy, being of no great circumference in its branches or stem, but thriving exceedingly well, producing abundance of blossoms and ripe capsules annually, from September to November. Most of the offsets which Mr. GARDNER has caused to be taken from it have unfortunately failed after continuing very vigorous for some time after they had been put in the ground, but as the attempt will be repeated I doubt not, that both the Tea-shrub, and the equally interesting *Napal Camellia*. will before long be introduced into such parts

of the Northern Hindoostan, as may appear best calculated to their successful cultivation. The tree which is the subject of the present enquiry was discovered by Mr. GARDNER on the mountains of Sheopore and Chandra-Ghiri, which form the boundaries of the Valley of Katman'lu to the North and South, and have been noticed in KIRKPATRICK'S account of *Nepal*. It grows to a considerable size throwing out numerous leafy branches, and producing blossoms during the rainy season, that is from July to October, succeeded by abundance of fruit which ripen in the course of three months. Notwithstanding the conspicuous oiliness of its seeds, the tree does not seem to be used by the natives for any purpose but that of fuel. Mr. GARDNER remarks with great justice, that it is so like the genuine Tea both in its leaves and blossoms, as to be easily mistaken for it; the very same observation has been made by Chevalier THUNBERG in his *flora japonica*, in speaking of his *Camellia Sasanqua*, a circumstance which corroborates the affinity which exists between these two species. I consider them however as sufficiently distinct from each other, and shall conclude my description of the *Nepal* tree, which I propose calling *Camellia Kishi*, the *Newar* name being *Kishi* or *Kishi-Sonth* by enumerating the points on which their specific difference appears to me to rest. Mr. GARDNER informs me that, like those of the *Sasanqua*, its leaves acquire on being dried the peculiar fragrance of Tea; and that he intends trying them as an improvement of and substitute for the latter, in the manner in which Professor THUNBERG informs us that his tree is used in *Japan*.

Camellia Kishi, Wall.

Foliis ovato-oblongis attenuato-acuminatis, aculé serrulatis basi integerimis, petiolis ramulique novellis villosulis; floribus axillaribus terminalibusque subternis, stylo brevissimo stigmatibus elongatis,

capulis trivalvibus trispermis glabris.

Arbor ramosissima, umbrola, cortice ramulorum cinerascete, novellorum petiolisque villosis.—*Folia* alterna, patentia, approximata, coriacea, ovata, v. ovato-oblonga, tripollicaria, sesquipollicem lata, interdum majora, acumine semipollicari margine convexiusculo, exceptâ basi acutâ, ferrulato, laevia, suprâ atroviridia lucida, subtus pallida, costâ elevatâ, nervisque obsolete obliquis ad peripheriam anastomosantibus.—*Petoli* planiusculi, sulco lato exarati, vix ultra lineas duas longi.—*Flores* albi terni, nunc in axillis solita rii v. terminales geminati, sessiles.—*Calyx* octophyllus, caducus, aestivatione gemmaceus conicus semipollicaris, foliolis ovatis imbricatis concavis coriaceis fuscescentibus obtusis cum cuspidulâ minutâ, ad apicem leviter sericeis, exterioribus minoribus.—*Petala* obovata, retusa, patentissima, basi angustata, semipollicaria, dorso parum sericea.—*Stamina* octoginta v. plura, petalis parum breviora, cumque illis patentia, filamentis crassis duplici vel triplici serie ad basin conata in anulum angustum pallidè aurantiacum ovario breviora.—*Antheræ* complanato ovatae, disco carnosae, utrinque dehiscentes, biloculares.—*Ovarium* subrotundum obsolete triangulare, villis densis sericeis vestitum, trilobulare: ovulis in singulo loculo sex v. pluribus axi infertis.—*Stylus* crassus, brevis, villosus.—*Stigmata* tria filamenta subaequantia, patentia, clavata, intus sulcata, apice papillosa.—*Capsula* rotundato-triangularis, pollicaris, lignoso-coriacea, trilobularis, nunc bilobularis, trivalvis, valvis lato-ovatis, apice incrassatis marginibus truncatis latis; extus fusca subnigricans, glabra; immatura pubescens.—*Dissepimenta* membranacea, contraria, nunc incompleta v. subobliterata.—*Semina* solitaria grandia, nucamentacea, fusca, gibbosoconvexa, intus planiuscula vertice umbilico parvo notata; unicum reliquis saepius majus; uno duobusve nunc abortientibus.—*Integumentum* duplex: externum

crustaceum, fragile; interius tenue, fuscum, lamelloso-membraceum, venulosum — *Receptaculum* centrale, triquetrum, apice femina affligens, demum liberum. — *Albumen* nullum. — *Embryo* femini conformis, hinc gibbosus. — *Cotyledones* amygdalino-carnosæ, valde inæquales, una supra alteram, oleinæ. — *Radicula* parva conica intra cotyledonum bases excavatas latens, centripeta.

Observation. I have already hinted above at the great affinity which exists between this species and Thunburg's *Saxifraga*, *Flora Japon.* 272. t. 30; the latter differs specifically in having blunt and smaller leaves, solitary terminal flowers, a long style and villous capsules; its size is also much larger than that of our plant, which never grows beyond the height of a small tree. The figure of that species in Lord MACARTNEY'S *Embassy to China*, vol. II. p. 467 agrees better with our plant, but its leaves still want the decided acumen, besides being more deeply serrated. The common *Japan* rose has more firm and shining leaves with stronger serratures, its flowers are much larger and the petals of a leathery thick texture.

On referring to the drawings of the Botanic Garden which were executed in the latter part of 1814, during the Superintendence of my esteemed friend and predecessor Dr. FRANCIS HAMILTON (late BUCHANAN) I find, he has figured a species of *Camellia* under the name of *Chamegota*, so called by the natives inhabiting the mountainous countries bordering on *Sylhet*, from whence it was sent by my indefatigable assistant, Mr. M. R. SMITH, who observes in his letter accompanying the specimen, that it grows to the height of about 7 feet, and is covered in December with white fragrant blossoms. I am unable to discover the least difference between that and the *Nepal* plant, and hesitate not considering them as one and the same species.

Since the preceding account was written I have had an opportunity of comparing my plant with the description and figure of *Camellia oleifera* published by Mr. CLARK ABEL in his interesting journey to the interior of *China* (p. 174 c. icone, et p. 363). These two species are unquestionable very like each other; that from *Napal* may however, be distinguished by having larger acuminate leaves, not altogether destitute of nerves and but slightly marked, on their under surface, with elevated dots, which are only observable by means of a powerful lens; its flowers being smaller and its style much shorter than that figured in the plate attached to Mr. ABEL's description. The variety mentioned p. 199, has still greater affinity to my tree.

The leaves of the *Napal* tree have a very strong but transient smell of Tea; but their infusion, possesses only to a very slight degree its flavour, owing perhaps as Mr. GARDNER justly observes, to the defective manner of gathering and drying them for the trials which he instituted. It has been ascertained by my esteemed friend that the *Napalese* extract an oil from the seed of the *Kissi* by pressure, which is much valued by them as a medicine. The seedlings reared in the botanic garden at *Calcutta* are thriving very well.

The stem and branches of this tree are subject to the growth of large sessile excrescences, perhaps a species of parasitical fungus, of an oval form and spongy texture which are said to be very poisonous. They have been repeatedly sent to me in a dried state attached to specimens of the *Camellia*, but I have as yet not been able to ascertain their specific nature.

XIII.

*An Account of BĪJAPŪR in 1811, by Capt. G. SYDEN-
HAM, of the Madras Establishment. Communicated by
Col. C. MACKENZIE.*

THERE is perhaps no place in *India* less known, and more worthy of being known, to Europeans, than *Bijapur*. Few have seen this City, and still fewer have described it. The account of TAVERNIER, the first European traveller of note who visited it, and who was there, it appears, in 1648 A. D. is strangely inaccurate. This authority is followed by THEVENOT, who had not the means of ascertaining its truth by personal observation. Both describe *Bijapur*, as a City exhibiting nothing remarkable but crocodiles in the ditch which surrounds it. Had BERNIER, the most intelligent and correct of all the writers of that period upon *India*, seen *Bijapur*, he would have vindicated it from the misrepresentations of his predecessors: and most probably have associated with the Cities of *Delhi* and *Agra*, of which he has given so faithful and interesting a delineation, the capital of the ÂADIL SHÂHÎ dynasty (a). OSMAN, in his fragments, laments the want of information respecting *Bijapur*; and we are indebted to Major Moor (b), for having detected and exposed the inaccuracies

(a) See Scott's *History of the Dekkan*, vol. I. p. 207.

(b) *Narrative of the Operations of Captain Little's Detachment*, p. 310.

which had for more than a century involved in obscurity one of the most splendid Cities in *India*; and for having brought to light its hidden beauties, in a faithful description of them written in 1794. SIR JAMES MACKINTOSH visited *Bijapur* in 1803, and emphatically termed it the *Palmyra* of the *Dekkan*. The following account is drawn from an attentive survey of this City, in 1811.

THE objects which attract particular notice at *Bijapur*, are classified in this imperfect sketch, in the following order:

- 1st The Fort and inner Citadel,
- 2d The remains of the City,
- 3d The principal edifices and public works within the Fort,
- 4th Those outside of it,

5th and lastly, a few cursory remarks will be offered on the history of the place, and on its present state.

1st. The wall of the Fort was completed by ALI ADIL SHAH in the year 1566 A. D. (c). Its defences consist in a rampart flanked by 109 towers of different dimensions, a ditch and covert-way surrounding it, and a Citadel in the interior.

THESE works are very strongly built, and still in tolerable repair; their exterior and interior revetments are of hewn stone, laid in *chunam*. The parapets are composed entirely of the same materials, and are 9 feet in height, and 3 feet in thickness. The towers are in general semi-circular, with a radius of about 36 feet. The curtains appear to rise from the bottom of the ditch, and vary from 30 to 40 feet in height, being about 24 feet in thickness. The ditch is in many parts filled up, and so covered with vegetation, that not a vestige of

it appears. In other parts it seems to have been formed through rock, in breadth from 40 to 50 feet, and about 18 in depth, a reveted counterscarp is discernible in many places, and the remains of a line of masonry running in a parallel direction at the distance of about 70 yards in front of this, point out the boundary of the covert-way. The circumference of the counterscarp is $6\frac{1}{2}$ miles and the form of the Fort an irregular circle.

THE works of the Citadel (d) are composed of the same materials; it is regular and the defences consist of a rampart and ~~fausse-braye flanked by~~ towers and a wet ditch about 120 feet in ~~breadth~~; the space between the ramparts and the wall of the fausse-braye is very broad, the ditch entirely surrounds it; but the ramparts of the body of the place are not complete: there being about 3 furlongs in length on the north face open. The circumference of the counterscarp of the ditch is about 5 furlongs. Its water is good and contains abundance of fine fish, but no alligators, as has been stated by former writers. There is but one entrance into the place, which is through two gates; one of them called the iron gate, is of wood cased with that metal. (c)

THE Citadel is said to have been built by YUSUF ÂADIL SHÂH the founder of the dynasty of *Bijapur*, and afterwards improved by his successors.

2dly. To the westward of the Fort are the remains of a most extensive City. To trace its limits would be a day's work. It is now an immense mass of ruins, but from the innumerable tombs,

(a) *Kilai urag.*

(c) For this description of the Fort I am chiefly indebted to a Memoir of the late Lieut. Davies of the Madras Engineers, kindly communicated by Colonel Mackenzie, Surveyor General of India.

mosques, caravanferas and edifices of every description which it exhibits, it must have been one of the greatest Cities in *India*. It was formerly divided into several *púras* or quarters. One of these *Shah-púra* is alone 6 miles in circumference, and is said to have contained an hundred thousand buildings. It lies south-west of the Fort, and being that part of the City which was last built, the remains of its walls and streets are still perceptible, and it is distinguished by several monuments of ancient grandeur, whose durability has resisted the havoc of time. To the south-west of this quarter is *Afzal-púra* and next to that *Ibrahim-púra*. Of the former, there are no remains but tombs, mosques &c. which is the case with the other, excepting that part most contiguous to the Fort, which has been repaired and forms the present *Pettah*. On the ruins of the south-western extremity of the old City, now stands a walled town called *Túrwaí*, about two miles from the Fort, in which there are many buildings worth seeing.

gally. THE most conspicuous object within the Fort is the *Makbara* (f) of SULTÁN MUHAMMED the last independent sovereign of the ÂADIL-SHÁHÍ dynasty. This stately building is 150 feet square in the inside, and including the dome upwards of 150 feet high. The diameter of this dome, I take to be not less than 130 (g) feet; its thickness I ascertained by measurement to be 9 feet, and as its shape is semicircular, its perpendicular height is of course 65 feet. The diameter in its concavity has been estimated at 117 feet, but as I ascended to the top of the building, I found that the diameter of the outer circle was equal to the inner width of the building, from which by subtracting double the thickness of the dome, its inner diameter was at once ascertained. There is a circular ledge 12 feet

(f) Literally "Place of burial," and applied to the Tombs of Kings and Nobles.

(g) Only 10 feet less than the diameter of the Cupola of St. Peter's.

broad projecting into the area of the building from the bottom of the inner circumference of the dome, which is so ingeniously laid upon supports inclining inwards to the side walls in graceful curves, that it does not apparently diminish the width of the room, but is rather an ornament to it. It cannot be called a cornice, but affords the same relief and effect. I found my way to it through a niche in the cupola, and on raising my voice, the echo from the top was so perfect, that I could fancy it the voice of another person mimicking me. The tomb of the SULTÁN lies under a wooden canopy in the centre of the room on a platform of granite 80 feet square and raised 4 feet above the floor. On the right of the SULTÁN's tomb, as you enter, are the tombs of his son and daughter in law; on the left, the tombs of a favorite dancing-girl, his daughter, and his wife. Over a lofty door-way through which you enter on the southern side, are some Arabic inscriptions in *Togra* letters which are sculptured, in alto-relievo. The characters are gilded, and the ground is painted with a liquid preparation of *lájaward* or lapis lazuli which gives the whole an appearance of a beautiful distribution of gold and enamel. All the inscriptions which I shall have occasion to mention are sculptured and ornamented after this fashion, and being disposed in all varieties of shape and figure have a very elegant effect. They are said to be all extracts from the *Korán*, but the characters are so entwined and interwoven with each other, that the quickest reader of this hand would find some difficulty in deciphering them. I was, however, successful in discovering a Persian inscription here, which is a chronogram on the death of Sultán MUHAMMED. The line is *ما قیت محمد محمود شد* "the end of MUHAMMED was happy," and the date answering to it is 1067 Hijrî. (h) On the outside of this face is suspended from the top of the building,

(h) A. D. 1656.

in a triangular chain a large stone, which my philosophic conductor insisted upon calling "thunder-bolt," declaring that it possessed the virtue of protecting the fabric from injury. The height of the building including the balustrades, which are 6 feet high, and exclusive of the dome is 110 feet. These balustrades are relieved on each face by two cupolas near the corners, under them is a gallery about 10 feet high and 5 broad, presenting to the front of each face a neat arcade of 19 arches. At the four corners of the tomb are minarets, well adapted in their construction to the rest of the work. Their height, including that of the domes by which they are surmounted, is about 140 feet. Their shape is octagonal, one side of the octagon resting against a projection from the corner of the building, which contains a narrow circular stair-case, by which you ascend to the top. Each minaret has eight stories: seven of these are octagonal rooms of 12 feet diameter, with an arched roof: each side of the octagon has an open arch 6 feet in depth, and over them are rings for fixing *perdas*. You enter these small rooms from the stair-case through one of the arches; and through the other seven you look out into the court. The whiteness of the minaret is relieved by a cornice of dark granite between the arches, and also by its dome, the stone of which is of a reddish tinge. Again, these arches, with the intervening cornice, and the balustrades surrounding the base-ment of the dome, give a lightness to the minarets which their bulk would have prevented, had not its effect been counterbalanced by the skill and taste of the architect. The minarets have also a fine relief from the body of the work, the stone of which is well polished and of a dark colour. The outside of the large dome is white and the domes of the minarets, the small cupolas, and balustrades, of a reddish coloured stone.

THE general style of this tomb is grandeur and simplicity; and

its construction does credit to the taste of the architect and to the munificence of its projector.

THE tomb is raised on a terrace of granite 200 yards square, and 2 high, with a plain cornice on the edge. Opposite the eastern and western faces of the building in the centre of this platform are large fountains; and from the western-side of it projects another terrace to the distance of 30 yards, at the end of which is situated the mosque, which is 20 yards long, and has a handsome dome over its centre. The style of the mosque corresponds with that of the principal building, and its minarets are extremely neat. The whole is situated in a capacious enclosure upwards of 300 yards square, containing ranges of buildings with an arcade in front. The northern face is close to the rampart of the Fort, and in the centre of the southern face is the *Nakkār-Khānah*, (i) through which you enter this court, after having passed an outer enclosure of between two and three hundred yards square, with an arcade on each face, containing ranges of rooms for public accommodation. From the top of the minarets of the tomb you have a perfect view of the Fort, and all the fine edifices that it contains, and of the country several miles beyond it in every direction. The tomb and all its contiguous structures were built by SULTÁN MUHAMMED himself.

THE object which next presents itself for notice is the *Jām Masjid* or public mosque, a very elegant structure. In the centre of the building is an open space 75 feet square, over which the dome is raised: the walls on the four sides of this square have each three open arches. The centre arch is the largest of the three, and on each side of it, is a narrow ornamental band running perpendicularly up the wall, and joining another band laid diagonally above the arch.

(i) Place where a large Drum, called the *Nakkarah*, is beaten.

This ornament is composed of a chequered work of very small tiles, painted alternately with blue and yellow colours of a most brilliant hue, the continuity of which is relieved in the centre of each band, by ornaments, in which there is a more graceful and variegated disposition of the tiles. Over the arches which face the *caba* or recess, and above the band, are three illuminated inscriptions in *Togra*. (j) The side inscriptions are immediately above the side arches, and in Arabic characters disposed in a circular form. The central ornament, which is above the centre arch, partakes more of the form of a narrow oval, and contains the following inscription, in large letters *الله محمد ابو بكر عمر عثمان حيدر* ALLAH, MUHAMMED, ABUBACR, ÔMAR, ÔSMÂN, HYDER, (i. e. Ali) (k) by which we find that Sultân MUHAMMED, by whose order all the ornaments in the mosque were executed, was a *Sunni* (l) though all his predecessors except the last, were of the *Shiah* (m) sect. The recess itself is most richly decorated with a profusion of gilt and enamel, and covered with beautiful inscriptions, all in Arabic, with the exception of a stanza in Persian, on the instability of this life, and this chronogram, *بنای مسجد سلطان عاقبت محمود* “the building of the mosque of the Sultân whose end was happy” which makes the date of the completion of the mosque to be 991 *Hijrî*. (n) The whole of the building is raised upon a terrace about 15 feet from the ground, which has vaults underneath it. The height of the top of the dome from the surface of the ground is 140 feet. The outside of the building presents a double arcade in each face: the lower one is closed, but the upper row is open, and constitutes the front of a spacious gal-

(j) A large ornamental character in arabic writing.

(k) The name, of the prophet and his four immediate successors, in the order in which they succeeded to the *khalîfat*.

(l) Orthodox.

(m) The principal sect of Dissenters. A full account of both sects is contained in D'Olsson's *Tableau de l'Empire Ottoman*.

(n) A. D. 1583.

lery, which is said to be constructed on a similar plan to that at Mecca. The edifice was founded and nearly finished by ÂLÍ ÂÂDIL SHÂH. It was completed by his successor IBRÂHÎM 2d. and the ornamental parts of it were executed in the reign of his son MUH'AMMED. The *mimbar* or pulpit, consisting of three steps of white marble was furnished by AURENGZÊB, who also built the outer half of the wings and the gate-way fronting the mosque. He likewise *chunamed* the floor, and divided it into more than two thousand *mufallas* or partitions marked by black lines upon which Muĥamedans pray. But he carried off a massy silver chain suspended from the top, to the end of which was fastened a large ruby, which, the principal attendant gravely assured me, had a lustre so brilliant as to give light to the mosque at night. He also took away all the *mufallas* of velvet satin and broad-cloth, which formerly covered the floor: every thing that he pilfered was converted into money and distributed to his troops. This account may perhaps be exaggerated; but as this conqueror was not very scrupulous in matters of religion, except in the observance of its outward forms, tho' he once assumed the garb of a *fakir* to cloak his ambitious design; and as he had a numerous army to maintain who were sometimes clamorous for pay, he thought probably as little of robbing a mosque, as some conquerors of the West have done, of plundering churches.

THE next in order to the above buildings is the unfinished *Makbara* of ÂLÍ-ÂÂDIL SHÂH. It was constructed by the SULTÂN himself upon a terrace 15 feet high, and upwards of 200 feet square. In each face are seven lofty arches, thirty feet high and 20 broad; and between the opposite sides are seven rows of these arches. They were all completed when the SULTÂN died, and the work remained unfinished without being roofed. It is said that ÂLÍ-ÂÂDIL SHÂH intended to have built an upper story of the same dimensions, over

the centre of which was to have been reared a dome, suitable to the magnitude of the building, which had it been finished would have been a more stupendous work than the Mausoleum of MUH'AMMED. But even in its present state, it is a grand object, and from the style of the arches has some resemblance at a distance to a splendid Gothic structure in ruins.

SECANDER the last sovereign of this dynasty, who yielded the Fort and his person to AURENGZÉB, lies under, a mean tomb-stone, like that of TÁNAH-SHAH (o) at *Rauza*; and the sepulchres of both these royal captives afford a melancholy exhibition of the instability of human greatness. Near this building are the *Tāj Bauri*, a most capacious Well constructed by SENED-UL MULC, an eunuch of IBRÁHÍM'S court, the tombs of ÂBDUL REZA, and his son, celebrated *fakirs* in his reign, the sepulchre of AURENGZÉB'S daughter (queen, he says) &c. The gates and pavement of the latter, with the greatest part of the marble railing round the tomb have been removed by sacrilegious hands since MOOR visited it. There is another Well near the north-western angle of the Fort very little inferior to the *Tāj-Bauri*. It is the work of CHÂND BÍBÍ, the wife of ÂLÍ-ÂÂDIL-Sháh, and daughter of one of the NIZÂM SHAHÍ sovereigns, who in the reign of IBRÁHÍM 2d. repaired to her brother's court, and defended *Ahmad-nagar* so gallantly against SULTÁN-MURÁD; and whose heroism received so just a tribute from the pen of FERISHTA. On one side of this fine Well is a neat little mosque. The *Uperí Burj* or lofty cavalier inside of the Fort was built by H'YDER KHÁN, a noble in the court of IBRÁHÍM ÂÂDIL-SHÁH 1st. There is a small but neat building called the *Kadam-i-Rafúl*, but vulgarly and improperly so, as it is supposed to have contained a few precious hairs of the prophet's beard, not an impression of his foot; MUH'AMMED SHÁH removed

(o) The last King of the KUTB SHAHÍ dynasty of *Golconda*, taken prisoner by AURENGZÉB,

them from this palace to a grand edifice which he erected close to the eastern wall of the Citadel, and communicating with it, and which he at first intended for his own Palace. By another account it appears that they were deposited by AURENGZEB in the palace of MUHAMMED, which is now called *Áfur-i-Sharíf*, from the holy relics, it is still believed to contain. This absurd story of the *Áfur-i-Sharíf* is alluded to by FERISHTA, who relates that, MÍR MUHAMMED SÁLÍK HAMADÁNÍ, a venerable *Saiyid*, arriving near *Bijapur*, (p) and bringing with him some hairs of the prophet, the SULTÁN, (q) eager to pay his respects to such valuable relics, went out to meet him; and having conducted him into the City entertained him with royal magnificence for many days. He ~~endeavoured~~ to prevail upon him to fix his residence at his court, but the holy-man was earnest to perform the pilgrimage to *Mecca*; and at his departure the SULTÁN conferred upon him many rich presents, and received from him two of the sacred hairs, which he placed with care in a golden shrine set with jewels, and constantly visited it every Friday night and upon all holy-days. None have now access to them, but those who are interested in the imposture, or who are superstitious enough to believe it a reality. The dimensions of the hall of this palace, will give some idea of the whole building. It is about 50 paces long, and 15 broad, and its height may be 75 feet. Its front has one large arch in the centre, and a smaller one on each side. Immediately before the hall is a grand reservoir 75 yards long, 60 broad, and 6 deep, into which projects a small terrace, from the central arch, with a wooden railing round it. The greatest part of the palace is in ruins. At one end of the hall lies a large slab of yellow stone richly veined, nearly 6 feet long, 2 feet broad, and one span thick. It is of the same kind as the

(p.) 1595. A. D.

(q.) Ibrahim 2d.

small variegated stones which you sometimes see inlaid in the pavement in front of *dargahs*, is considered very valuable, and water rubbed on it is supposed to have some medicinal virtue; this species of stone is called *Seng-i-Sumák*.

IN a handsome street leading from the eastern gate-way of the Citadel to the *Yámi Masjid*, are the remains of a grand state prison, and a mint. There is also a lofty building of three stories, with a mosque adjoining it, constructed of black stone very elegantly carved in some places. This was erected by a sweeper or *mihler*, who must have been what this name literally imports, for such a work would not be discreditable to a prince. You see the ruins of many splendid houses built by *Omrahs* of the court, with adjoining mosques, courts &c. The most conspicuous amongst them is the mansion of MUSTAFÁ KHAN, an eminent nobleman in the reign of ALÍ AADIL-SHÁH.

THE Fort is abundantly supplied with water by aqueducts from *Túrwaí*, the *Bégam Táláb*, and other reservoirs on the southern side of it, and by a number of fine Wells, the principal of which have been described. The *Bégam Táláb* is now out of order, and most of the other tanks were destroyed in the last reign of this sovereignty, in order to prevent an enemy from sitting long before the place.

THE dimensions of the large gun, called *Málic-i-Maidán*, (r) or "master-of-the-field" are correctly given by Major MOOR (s) It was not however, as he states, cast by AURENGZÉB. This immense piece of ordnance was made by RU'MÍ KHÁN, a Turkish officer of one of the NIZÁM SHÁHS, and fell into the hands of SULTÁN MUHAMMED of *Bijápúr*, who had engraved upon it in Persian this

(r) It is of the composition called *Puchrupee* or of five metals.

(s) p. 322.

inscription: "The Prince MUB'AMMEḌ-GHÁZÍ, in splendor like
 "the sun, under whose shade the world sought a shelter. By the
 "face of his all-destroying sabre, in half the twinkling of an eye, he took
 "the master-of-the-field from NIZÁM SHÁH." This inscription was
 erased by the order of AURENGZÉB, who had the following one sub-
 stituted for it: "SHAH ÁÁLUMGÍR GHÁZÍ, emperor of kings, who
 "restored justice and conquered the sovereigns of the *Dekkan*, re-
 "duced *Bijapur*. Fortune smiled on him, and victory exclaimed;
 "he has subdued the master-of-the-field." The date of the con-
 quest is expressed by these words ملك میدان را گرفت (t) "he took
 the master-of-the-field" and is "1096 Hījri." The date cut on the
 gun is 1097. (u) The neatness of the chronogram is a sufficient
 excuse for the mistake of one year. There is an annual resort
 of Hindus to this gun, and it has a few constant attendants
 who place flowers and perfumes in and about it. There is a
 very ancient but substantial *Īdgáh* (v) in the fort built by Yúsuf
 ÁÁDIL SHÁH.

Of the buildings in the Citadel, all are in ruins, except a beautiful
 little mosque built by ÁLÍ-ÁÁDIL SHÁH. The inside is of finely po-
 lished black granite, very neatly carved, and on the sides of the
cábah, are several well executed sculptures of different mosques. The
 most conspicuous object here is a lofty edifice called *Hest-Kendee*,
 or seven-stories, in one of which is a drawing on the wall of ÁLÍ-
 ÁÁDIL-SHÁH, and RAMBHÁ a dancing-girl. This was part of that SUL-
 TÁN'S Palace, and the entrance to it is through a grand court
 140 yards long by 80 broad. Front of the *Dhobí-Mahl*, another

(t) ملك میدان means literally *King of the Field*, ملك appears here, and in p. 448, to be
 confounded with ملك which certainly signifies, "master, owner, proprietor, &c. &c."

(u) A. D. 1685.

(v) Place where the two principal Mub'ammedan *Īdes* or *festivals* are celebrated.

palace, presents to the view three lofty arches; the centre one of which is of extraordinary dimensions. It is 60 feet broad, and 8 deep, and the height appears about 80 feet. Next to this is the *Ánanda Mahl*, which has the appearance from the style in which it is built, of having been the residence of the ladies of the *Haram*. Adjoining this is the *Adawlut-Khánah*, or court-of-justice, situated at the extremity of a court 150 yards long by 80 broad. Here the SULTÁNS were installed, in a balcony projecting from the upper story, where also justice was administered. In front of the building is a large fountain, and at the opposite end of the court is a low range of buildings with a front of 30 arches, in which the UMRAHS attended in waiting. There is a black stone a few paces before the centre of this arcade, called the *mujri gáh*, from which the officers of the court used to perform their obeisances. On the right of the front of the *Adawlut Khanah* is the *Sona Mahl*, which, as its name implies, was richly gilded, but now hardly a vestige of this ornament remains. Opposite to the *Sona Mahl*, is the *Sicca Mahl*, in which was kept the privy-seal. Beyond this is the *Pání Mahl*, built on the brink of the ditch on the northern side of the Citadel. The upper room is faced with black granite, covered with sculptured inscriptions in the *Togra*, not one of which I could decypher. From this place the SULTÁNS used to view combats between elephants, their menagerie and hunting establishments, and parties of troops in review order, on a small plain immediately beyond the ditch. After having passed the eastern gateway of the Citadel, you see on entering the Fort on the sides of the road four pillars of black marble, an offering from the widow of RÁMRÁJ to ÁLÍ-ÂADIL SHÁH. One of them is carved, the other plain and circular. Their diameter is one cubit, and they are said to be 15 feet high: but not more than a third of them is seen, the rest being surrounded with a support of stone and mud. On the curtain outside of this gate is a carved representation of the head of RÁMRÁJ, inclining downwards in conne-

moration of the wretched fate of that great potentate, who was beheaded, after having been defeated and taken prisoner in a most severe battle with the allied armies of the Muhammedan sovereigns of the *Dekkan*. ALÍ-ÂADIL-SHÁH headed the confederacy which decided the fate of the gigantic empire of *Bijnagar*. I neither saw nor heard of the equestrian statue of RĀMRĀJ at *Bijapur*, which has been mentioned in a former work, though my guide of his own accord pointed out to me the head. Within the Citadel is a very ancient *Pagoda*, from which it would appear that there was a fortress here before the Muhammedan invasion of the *Dekkan*, which partly razed, and partly repaired, improved, and extended, may have constituted the work said to have been constructed by YU'SUF ÂADIL SHÁH. The *Pagoda* is built very much in the style of the rudest excavations at *Peliss*, and appears very ancient.

4thly. The most conspicuous amongst the buildings outside of the Fort is the *Makbara* of SULTÁN IBRÁHÍM 2d. On the outside of the body of the mausoleum over which the dome is raised, the walls are carved into Arabic inscriptions, sculptured with great skill, and disposed in every variety of ornament. The gilding and enamel, however, is entirely defaced, excepting in a small part of one of the sides, where its remains give a faint idea of its former lustre. A person looking at the illuminated page of a beautiful oriental manuscript, magnifying this, and fancying it to be represented by sculpture, painting, and gilding, on the face of a wall of black granite, will have some conception of the labour, skill, and brilliancy of this work. The whole of the *Korán* is said to be carved on the four sides of this elegant structure, in which, the utmost art and taste of the architect and the sculptor have combined to produce the richest effect. This beautiful building with its mosque was erected by IBRÁHÍM for his deceased daughter, ZUHRAH (w) SULTÁN, and on his death,

his remains were deposited here. It has unfortunately sustained some injury from the shot of that extraordinary gun "the *Malic-i-maidān*", which were directed against the tents of AURENGZÉB, who first encamped, a little beyond the tomb. Among the numerous edifices in the old city are a good caravanfara constructed by MUSTAFÁ KHAN, and a still more lofty one of two stones, of which only one face remains, built by a *Sáhúkár* or Banker, both situated in *Shahpúra*. In these times *Sáhúkárs*, living under native governments, do not perpetuate their memory by public works of this kind, but live in small houses, and move about in mean equipages, and in short do every thing to conceal the real amount of their wealth, which, if displayed, might possibly become the prey of their rapacious governors. Near these caravanfaras is the *dargah* (x) of *Amin-o-din-i-ala*, situated on a rising ground, and one of the neatest places of this description I have ever seen. This man came from *Bukhára* to the court of SUL-TÁN MUHAMMED, and died in the reign of SECANDER in 1086 Hijrī, sculptured above the door of the *dargah*. MOOR makes rather a ridiculous mistake about the meaning of the word, *Khanjah*, which is applied very commonly to these holy personages, and signifies lord or master. I was very politely received here by the *Sajjadah Nefsin*, or superior of the *dargah*, SAÍYÍD-MUHAMMED HUSAINÍ, a lineal descendant of the KHAUJAHs, whose appearance is more worldly than devout. The striking contrast between the honors paid to the memory of these devotees, and the neglect shewn to that of kings, is observable throughout *India*. The principal edifice in *Afzalpúra*, is the handsome tomb of AFZAL KHAN SHIRAZÍ, one of the principal nobles in the court of ALÍ-ÂADIL-SHÁH, and a disciple of CHINGÍ SHAH's, whose *dargah* is near his pupil's tomb. CHINGÍ SHAH was a follower of the celebrated SHÁH-MADÁR, the founder of a sect of *fakirs*. All those who lead about tigers, bears, and mon-

(x) Name applied to the tombs of Saints and Religious personages.

ties are of this sect, the followers of which are perhaps the most dissolute and vagabond of all Muhammedans. SHÁH MADÁR is buried at *Makanpúr*, and a host of pilgrims annually resort to his tomb from all parts of *Hindoostan*. The *Makanpúr-cà-Mellâ* as it is called, is perhaps the most numerous and most celebrated of all pilgrimages or rather fairs, in *Hindoostan*.

ALL the tombs and mosques which have been described, were sumptuously endowed in the time of the kings of *Bijapúr*. These endowments were, however, very much curtailed by AURENCEZEB, who settled the following maintenance for the support of their establishments.

For the royal tombs, a daily allowance of 5 rupees to the attendants, and 2 rupees for the expence of lamps, perfumes and flowers.

THE *Jāmi Masjid*, 2 rupees per diem.

THE ancient *Idgah* 1 rupee per diem, to the *Muwazzin* or public crier, at the *Idls*,

THE *Idgah* outside of the Fort, built by the emperor, half a rupee per diem.

THE *Afzar-i-Sharif* $\frac{3}{4}$ of a rupee per diem, besides 2 rupees to the *Mutawalli* or principal attendant.

THE *Dargah* of *Amin o din-i-Ala* 2,200 rupees from the annual collections in the City, and some villages in the district, producing a revenue of 15,000 Rupees. There are a number of inferior places, which have small endowments. All the edifices which have been described, have not a particle of wood in them, but are built entirely of granite, finely polished, and so neatly put together, that it is scarce per-

ceptible where the stones join. Every house in the Fort and City is built of stone. The style of architecture here is much superior to any specimen, that I have seen in *India*. The domes, arches and minarets, and the ornamental work, are all executed in the best taste, and really present fine specimens of the art. The gilding and enamel is very much in the Persian style; and there are some buildings, which appear to be constructed after the Turkish fashion. It will be recollected, that the sovereigns of this court were of Turkish descent, and that the greatest part of the nobility were Turks, Persians, and Tartars. There were also many foreign artists in the service of the Court, who no doubt introduced the style of building and decoration prevalent in their own countries. FERISHTA relates, that the first SULTÂN YÚSUF-ÂÂDIL-SHÁH invited many eminent artists "from *Persia*, *Tartary*, and *Turkey*, to his court, and made them easy under the shade of his bounty; and that his successor ISMÁËL, "was himself a complete artist in painting and varnishing." These two SULTÁNS, with the 3d. IBRÁHÍM, were buried at *Gooké*, about 6 Cofs from *Sholapúr*.

I regret that I am unable to render the preceding description more interesting by designs of the principal buildings, and by copies of inscriptions, which on many accounts are valuable. The object of this imperfect account, is to attract the traveller and the artist to this noble City, before the rapid progress of dilapidation shall have left only the vestiges of it's ancient grandeur. The one will here find a wide field for observation and reflection, and the other will have full scope to the employment of his pencil; and should the public hereafter be favored with a more accurate description of *Bijapúr*, and with representations of it's most elegant structures, I shall be happy in having contributed by this humble effort to rescue from oblivion, the still splendid remains of one of the most magnificent Cities of *India*.

5thly. For an account of the origin and progress of the sovereignty of *Bijapur*, FERISHTA may be consulted with great advantage — That interesting writer brings his History of this dynasty down to the end of the reign (y) of IBRÁHÍM ÂÂDIL-SHÁH, ad. (z) Of the subsequent reigns, embracing a period of sixty years, until the conquest of *Bijapur*, by the Imperial arms, we have no satisfactory account; for the meagre epitome in the *Looboo-Towareekh*, (a) scarcely excites curiosity. A History of the reign of SULTÁN MUH'AMMED, written after the plan of FERISHTA's work, would be interesting, as the latter part of it would exhibit the causes of the decline of this monarchy, which, however, preserved its splendor during the greatest part of that Prince's government.—At *Bijapur*, you hear more of SULTÁN-I-MUHAMMAD, than all his predecessors; and though the predilection for his name may, in some degree, arise from his being the last independent sovereign and the best known of the ÂÂDIL SHÁHS, still all concur in giving him a most amiable character, and in extolling his justice, and his munificence. The successes of the Imperial armies, and the extension of their conquests in the *Dekkan*, gave a vital blow to the interest of its several independent sovereignties. MUH'AMMED ÂÂDIL SHÁH, about the year 1650 A. D. was compelled to become tributary to the emperor SHÁH JAPAN, and at the close of his reign, the authority of MUH'AMMED was still further weakened by the successful rebellion of SEVAJÍ. In the reign of his successor, the foundations of the monarchy were completely subverted, and SEVAJÍ, after having treacherously assassinated the general of ÂLÍ ÂÂDIL-SHÁH, and twice defeated his troops, usurped the greatest part of his dominions. ÂLÍ ÂÂDIL-SHÁH died in 1672 A. D. leaving a nominal kingdom to his infant son SECANDER; and in 1675, *Bijapur*, with its few

(y) A. D. 1626.

(z) This Prince reigned 47 years.

(a) The Essence of Histories.

remaining dependencies, was reduced to the imperial yoke by **ĀĀLUM-ĠĪR**.

THE 2d. volume of SCOTT'S *History of Dekkán*, from p. 35 to 53, and from p. 69 to 73, contains a detailed account of the reign of SECANDER ĀĀDIL SHĀH, of the operations of the Imperial troops against the kingdom of *Bijapūr* before the arrival of the emperor in the *Dekkán*, and of the siege and conquest of *Bijapūr* by AURENGZĒB. But the date of the conquest, as represented in that account of his operations in the *Dekkán*, is incorrect; for, by the inscription on that immense gun, the "*Mālic-i-Maidān*," the true date is ascertained to be 1097 A. H. or 1685 A. D. which is also given in the *Looboo Towareekh*, as the year in which *Bijapūr* surrendered to the Imperial army. All the Persian histories, which I have consulted on this subject, are silent respecting the fate of SECANDER; but, from the verbal accounts of the best informed persons at *Bijapūr*, it appears that he was put to death by ĀĀLUMĠĪR, a few months after he surrendered himself to that emperor. When he first waited upon him, he carried upon his head the *Āfūr-i-Sharīf*, but these holy relics did not save him from destruction. AURENGZĒB, having discovered, or having pretended to discover, that his royal captive was engaged in a conspiracy with SEVAJĪ, put an end to his existence by having poison administered to him in a melon, or as some say, by having him crushed to death between two boards. I heard at *Bijapūr*, an anecdote of a conversation which passed between AURENGZĒB, and his daughter, the BEĠUM, whose sepulchre has been described, which is perhaps worth relating. On the fall of the place, the emperor was boasting to her of the success with which Providence had crowned his arms in every quarter, and of his having by the extinction of this sovereignty accomplished every object of his ambition, and subdued and dethroned

every powerful king in *Hindoostan*, and the *Dekkan*. The Bragm observed, " your majesty, it is true, is the conqueror of the world, (b) " but you have departed from the wise policy of your illustrious " ancestors, who, when they subdued kingdoms, made the possessors " of them their subjects and tributaries, and thus became kings of " kings; (c) while you are now only a simple king, without royal sub- " jects to pay you homage, and to give you a claim to that enviable " title." AURENGZÉB was forcibly struck with the justice of this remark, which occasioned him so much uneasiness, that he could not refrain from expressing his displeasure at the delivery of sentiments so hurtful to his vanity. When AURENGZÉB took *Bijapūr*, he gave it the name of "*Dar-oo Zuffur*. (d)

THE Emperor's son, MUHAMMED KAM BURHSH, was appointed to the government of *Bijapūr*, 1707 A. D. In this eventful year, AURENGZÉB died, and his sons contended for the empire. KAM BURHSH on his arrival at *Bijapūr*, assumed the imperial titles, proclaimed the *Khoolba*, and struck coins in his own name. Fortune, however, favored the arms of SHÁH-ALUM, who having vanquished all the competitors for *Bijapūr*, remained under the imperial authority until the year 1724 A. D. the epoch of the establishment of NIZAM-OOL-MOOLK's independence in the *Dekkan*. It was held by his successors till 1760, when NIZAM-ULEE-KHAN, having been completely defeated by the PESHWA BALAJEE-BAJEE-RAO, purchased a peace by ceding to the MARHATTAS the *Scobah* of *Bijapūr*, with other forts and districts, yielding an annual revenue of 60,00,000 rupees. From that period, the MARHATTAS have retained possession of this Fort, and its dependencies.

(b.) *ÁÁlumgia*, the name by which AURENGZÉB is gene. ally called in *India*.

(c) *Sháhu Shá*.

(d) The Place of Victory.

It is difficult now to ascertain the amount of revenue produced in the dominions of the independent sovereigns of *Bijapur*. The gross revenue of their territories, according to the *Jumma-Bundee* (e) established by AURENGZEB, was 7,88,80,000 rupees. The military force maintained by SULTÁN MUHAMMAD, amounted to 1,80,000 horse; and in the time of his successor ALÍ AADIL-SHÁH 2d. to 80,000.

Besjapur as it was, and *Bijapur* as it is, are two very different places. The City is a mass of ruins, as well as the inside of the Fort, which itself is so injured, that in one or two places in its eastern face, you can ascend from the ditch to the rampart. In short, nothing now remains but the durable monuments of its ancient grandeur. What is now called the *Soobah* of *Bijapur*, is only one of its former *sircars* or districts, which produced in the time of AÁLUMGÍR 24 00,000 rupees, derived from the *huzéli*, (f) or capital, and 29 *pergunnahs* dependent on it. But this district has been dismembered under the MARHATTA government, and its dependent *pergunnahs* now compose several distinct *Jagirs*. One of these is the City and its dependent villages (*huzéli*) of *Bijapur*, containing 32 villages under the City, held in *Jagir* by GOKLA, one of the principal military chieftains under the PÁSHWA's government. The *huzéli* with its dependencies, produced, in the time of AÁLUMGÍR, upwards of 5,00,000 rupees; and under the MARHATTAS, about twenty years ago, one lac. Its present revenue, I understand, is between 30 and 40,000 rupees, about a fourth of which is *jaer* (g), and the rest *mál*, or territorial produce; and this diminution in the revenue is the consequence of a bad administration of the country, the greatest part of which is now desolate.

(e) Rental.

(f) City and its dependent Villages.

(g) Imposts.

The fort has now only 50 *Sibundies* (h) for its garrison, and the *Aumil* (i) maintains a hundred. About 3,500 rupees are distributed from the revenues of the district, among the *Mohammedan* attendants, at the different tombs and mosques, which have been described, and will be considered rather a liberal allowance from a *Hindoo* government, for the maintenance of a religious class of people of a different persuasion.

Bijapur is situated in N. lat. $17^{\circ}9'$. and E. long. $75^{\circ}42'$. The country is open in its immediate neighbourhood, and the climate is said to be salubrious.

(h) Irregular matchlockmen.

(i) Collector.

XIV.

Essay on the Binomial Theorem; as known to the Arabs.

By J. TYTLER, Esq.

Communicated by R. TYTLER, M. D.

FOR a long time it was imagined that the discovery of the law which determines the coefficients of the terms of the powers of a Binomial Root, commonly called the Binomial Theorem, was entirely owing to SIR ISAAC NEWTON. My present distance from books and other sources of information compels me, in proof of this, to refer to so common a work, as JOHN WARD's Popular Introduction to Mathematics. He explains the Theorem, in part II. chap. 2 § 5, and concludes with these words: "Now from these considerations it was, that I proposed this method of raising powers in my Compendium of Algebra, page 51, as wholly new (viz. so much of it as was there useful), having then (I profess) neither seen the way of doing it, nor so much as heard of its being done. But, since the writing of that tract, I find in Dr. WALLIS's

History of Algebra, page 319 and 331, that the learned Sir ISAAC NEWTON had discovered it long before: which the doctor sets down in this manner :

Let m be the exponent of the power ;

Then $\{ 1 \times \frac{m-0}{1} \times \frac{m-1}{2} \times \frac{m-2}{3} \times \frac{m-3}{4} \times \frac{m-4}{5} \&c.$

will be the series of the Unciæ required ; but he doth not tell us how they first came to be found out, nor have I met with the least hint of it in any author."

THOMAS SIMSON, also, in the 6th section of his Algebra, attributes it without any hesitation to Sir ISAAC NEWTON. At last, the late Dr. HUTTON, in the 77th page of the Introduction to his excellent Mathematical Tables, edition IVth, showed that this Theorem, as far as relates to integers, was known before the time of Sir ISAAC, and that his merit consisted in the extension of it to fractions. The passage is not very long, and will save the trouble of a reference, and bring the whole subject at once before the reader ; I shall therefore transcribe it.

" FOR assigning the coefficients of the terms in the multiple expressions, our author (BRIGGS) here delivers the construction of figurate or polygonal numbers, inserts a large table of them, and teaches their several uses ; one of which is, that every other number, taken in the diagonal lines, furnishes the coefficients of the terms of the general equation by which the sines and chords of multiple arcs are expressed, which he amply illustrates ; and another, that the same diagonal numbers constitute the

coefficients of the terms of any power of a Binomial; which property was also mentioned by VIETA, in his *Angulares Sectiones*, Theor. 6, 7; and, before him, pretty fully treated of by STIFELIUS, in his *Arithmetica Integra*, fol. 44 and seq.; where he inserts and makes the like use of such a table of figurate numbers, in extracting the roots of all powers whatever. But it was perhaps known much earlier, as appears by the treatise on figurate numbers by NICOMACHUS, (see MALCOLM'S History, p. XVIII.) Though indeed, CARDAN seems to ascribe this discovery to STIFELIUS. See his *Opus Novum de Proportionibus Numerorum*, where he quotes it, and extracts the table and its use from STIFEL'S book. CARDAN, in p. 135, &c. of the same work, makes use of a like table to find the number of variations or conjugations, as he calls them. STEVINUS, too, makes use of the same coefficient and method of roots as STIFELIUS. (See his *Arith.* p. 25.) And even LUCAS DE BURGO extracts the cube root by the same coefficients, about the year 1470. But he does not go to any higher roots. And this is the first mention I have seen of this law of the coefficients of the powers of a Binomial, commonly called Sir J. NEWTON'S Binomial Theorem; although it is very evident that Sir ISAAC was not the first inventor of it. The part of it properly belonging to him, seems to be, only the extending it to fractional indices, which was indeed an immediate effect of the general method of denoting all roots like powers with fractional exponents, the Theorem being not at all altered. However, it appears, that our author BRIGGS was the first who taught the rule for generating the coefficients of the terms, successively one from another, of any powers of a Binomial, independent of those of any other power. For having shewn, in his

Abacus ΠΑΓΧΡΗΣΤΟΣ (which he so calls on account of its frequent and excellent use, and of which a small specimen is here annexed,) that the numbers in the diagonal directions, ascending from right to left,

ABACUS ΠΑΓΧΡΗΣΤΟΣ.							
H -(8)	G -(7)	F +(6)	E +(5)	D -(4)	C -(3)	B +(2)	A (1)
9	8	7	6	5	4	3	2
	36	28	21	15	10	6	3
		84	56	35	20	10	4
			126	70	35	15	5
				126	56	21	6
					84	28	7
						36	8
							9

are the coefficients of the powers of Binomials, the indices being the figures in the first perpendicular column A, which are also the coefficients of the 2d terms of each power, (those of the first terms being 1, are here omitted); and that any one of these diagonal numbers is in proportion to the next higher in the diagonal, as the vertical of the former is to the marginal of the latter; that is, as the uppermost number in the column of the former is to the first or right hand number in the line of the latter. Having shewn these things, I say, he thereby teaches the generation of the coefficients of any power, independently of all other powers, by the very same law or rule which we now use in the Binomial Theorem. Thus, for the 9th power; 9 being the coefficient of the 2d term, and 1 always that of the 1st, to find the 3d coefficient, we have $2:8::9:36$; for the 4th term, $3:7::36:84$; for the 5th term, $4:6::84:126$; and so on for the rest. That is to say, the coefficients in the terms in any power m , are inversely as the vertical numbers or first line 1, 2,

3, 4, m , and directly as the ascending numbers m , $m-1$, $m-2$, $m-3$, 1, in the first column A; and that consequently those coefficients are found by the continual multiplication of these fractions $\frac{m}{1}$, $\frac{m-1}{2}$, $\frac{m-2}{3}$, $\frac{m-3}{4}$, $\frac{m}{1}$, which is the very Theorem as it stands at this day, and as applied by NEWTON to roots or fractional exponents, as it had before been used for integral powers. This Theorem then being thus plainly taught by BRIGGS about the year 1600, it is surprising how a man of such general reading as Dr. WALLIS was, could possibly be ignorant of it, as he plainly appears to be by the 85th chapter of his Algebra, where he fully ascribes the invention to NEWTON, and adds, that he himself had formerly sought for such a rule but without success: or how Mr. JOHN BERNOULLI, not half a century since, could himself first dispute the invention with NEWTON, and then give the discovery of it to M. PASCAL, who was not born till long after it had been taught by BRIGGS. See BERNOULLI's *works*, vol. 4. *pa.* 173. But I do not wonder that BRIGGS's remark was unknown to NEWTON, who owed almost every thing to genius and deep meditation, but very little to reading: and I have no doubt that he made the discovery himself, without any light from BRIGGS, and that he thought it was new for all powers in generals, as it was indeed for roots and quantities with fractional and irrational exponents."

THUS far Dr. HUTTON. Mr. REUBEN BURROWS in the Ild volume of the Asiatic Researches, Appendix No. V. suspects that this rule was known to the *Hindus*. I am now about to show, that it was also known to the *Arabians*. It is to be found in two of their Arithmetical books

viz. the *Miftch-ul-Hifab*, or key of Arithmetic, composed by JUMSHID, BEN MUSA OUD in the reign of ULUGH BEG, grandson of TIMUR, and in the *Ayoun-ul-Hifab*, or rules of Arithmetic, composed by MUHAMMED BAQIR in the reign of SHAH ABBAS I, about the year 1600. Neither of these works is very generally to be met with; at least in that part of India where I am stationed, and I have not as yet been able to procure more than an extract of each. The author of the *Miftch ul-Hifab* declares (I am told) that his rule is not invented by himself, but taken from authors more ancient still. His rule is much more complicated than that in the *Ayoun-ul-Hifab*, and presupposes an acquaintance with former parts of the work, which are not in my possession. I do not therefore transcribe that, but proceed to give the rule as it stands in the *Ayoun-ul-Hifab*, premising that the coefficients of the terms are called the *اصول منازل* of the power, which I have translated *Radices Locorum*; and the first power of a number, that is, the number itself considered as a root, is called the *ضلع اول* or *ضلع* which I have, in like manner, translated *Latus* or *Latus Primum*.

اعلم ان اصول منزلة كل مضلع هي اعداد بازاء الضلع الاول والمضلعات السابقة عليه وطريقه في استخراجها ان تثبت اسمي الضلع والمضلعات السابقة على المضلع المفروض مرتبة في سطر طولي وتأخذ عدة منزلة ذلك المضلع وتضعه بازاء ضلع ثم تنقص منه واحدا وتضرب نصف ما بقي فيما وضع بازاء الضلع او بالعكس وتضع الحاصل بازاء المال ثم تنقص منه اثنين وتضرب ثلث الباقي فيما وضع بازاء المال او بالعكس وتضع الحاصل بازاء الكعب ثم تنقص منه ثلاثة وتضرب ربع الباقي فيما وضع بازاء الكعب او بالعكس وتضع الحاصل بازاء مال لمال وهكذا الي ان ينتهي ولا محالة يقع بازاء كل شيتين متقابلين من الحواشي الي الوسطا والوسطين عدم واحد فان شئت فارسم اولا بازاء الاخير وما قبله ايضا ما ترسمه بازاء الضلع وبازاء المال وهكذا

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في كعب كعب الاخر وعلى هذا القياس غيره

“ Observe that the Radices Locorum of each power are numbers which are placed opposite the Latus Primum; and the preceding powers (i. e. the powers whose Indices are less than that of the power whose Radices Locorum or coefficients are required), and the method of discovering them is as follows:—Let the names of the Latus, and of the power preceding or lower than the given one, be written in a row of length (i. e. in a row from the top to the bottom of the page), and take the number of the index of this given power, and place it opposite to the name of the Latus, then subtract from it, and multiply $\frac{1}{2}$ of the remainder into the number which is placed opposite the Latus, or the contrary, (i. e. or multiply the remainder into half of that which is placed opposite the Latus), and place the product opposite the name of the square, then subtract 2 from it (viz. from the index of the given power), and multiply $\frac{1}{3}$ of the remainder into that which is placed opposite the square or the contrary, and place the product opposite the cube, then subtract 3 from it, and multiply $\frac{1}{4}$ of the remainder into that which is placed opposite the cube or the contrary, and place the product opposite the biquadrate, and so on to the end, and

then by a necessary consequence the same number will be found in every place, which is equally distant from the middle or the two middle ones; therefore, if you chuse it, write the first found figure, also in the last place, (i. e. in the present instance) that which is written opposite the Latus and square may be written opposite the biquadrate and cube, and so on till it be completed. For example, let it be required to find the Radices Locorum of the cubris cubi cubi cubi. Let us write from the Latus to the quadratics cubi cubi cubi as was directed, and let us write 12 which is the index of the given power opposite the Latus and the last place, and subtract 1 from it, and let us multiply it into the $\frac{1}{2}$ of 12, and write 66 the product opposite the square and the penultimate place, then subtract 2 from it, and multiply 10, which is the remainder, into $\frac{1}{3}$ of what was written opposite the square, and write the product, which is 220, opposite the cube and that place which agrees with it (i. e. which is equally distant from the middle on the other side), then subtract 3 from it, and multiply 9 the remainder into $\frac{1}{4}$ of that which is opposite the cube, and write the product, which is 495, opposite the biquadrate and that which agrees with it, then subtract 4 from it, and multiply 8, the remainder, into $\frac{1}{5}$ of that which is opposite the biquadrate, and write the product, which is 792, opposite the quadratics cubi and that which agrees with it, then subtract 5 from it, and multiply 7 the remainder into 16th of that which is opposite the quadratics cubi, and write the product, which is 924, opposite the cubris cubi, and then these num-

bers, so written, are the Radices Locorum of the cubris cubi cubi cubi, of which this is the table.

<i>Names of the Powers preceding the given Power.</i>	<i>Numbers of Radices Locorum.</i>
Latus	12
Square	66
Cube	220
Biquadrate	495
Quadratics cubi.....	792
Cubris cubi.....	924
Quadratics quadrati cubi	792
Quadratics cubi cubi	495
Cubris cubi cubi	220
Quadratics quadrati cubi cubi	66
Quadratics cubi cubi cubi	12

Hence then this power of every number is equal to the sum of the powers of its two parts, and 12 times each of these two parts multiplied into the quadratics cubi cubi cubi of the other; and 66 times the square of each of them into the quadratics quadrati cubi cubi of the other; and 220 times the cubi of each of them into the cubris, cubi cubi of the other; and 495 times the biquadrate of each of them into the quadratics cubi cubi of the other; and 792 times the quadratics cubi of each of them into the quadratics quadrati cubi of the other; and 924 times the cubris cubi of one of them into the cubris cubi of the other, and so of other cases."

FROM this very clear rule it plainly appears, that whatever may have been the case in *Europe*, yet long before the time of BRIGGS the *Arabians* were acquainted with “the rule for generating the coefficients of the terms successively one from another, of any power of a Binomial independently of those of any other power;” and thus proof is added to the many others, that *Musulmans*, before the stimulus of *Muhammed’s* newly imbibed doctrines had ceased and their narcotic effects began to appear, were much superior in science to contemporary Christians.

IT is but justice that I should add, that my first knowledge of this rule was obtained from the *Khazanut-ul Ilm*, which is a complete system of Arithmetic, Algebra, and Geometry, as far as known to the *Arabians* and *Hindus*, composed in the present day by KHAN JEE, a most intelligent inhabitant of *Patna*. On my requesting to know from what original authors the rule was taken, this gentleman was kind enough to favour me with the above extract. No more I think is required to demonstrate, that his own work highly deserves translation and publication.

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APPENDIX.



RULES

OF THE

ASIATICK SOCIETY.

THE following is an abstract of the Rules of this Institution, which are now in force, including those printed in the Appendix to the sixth and subsequent Volumes of the Society's Transactions:

*Original Rules, adopted from the Foulmer's discourse,
15th February 1784.*

1. THAT the institution be denominated the *Asiatick Society*: that the bounds of its investigations be the geographical limits of *Asia*; and that within these limits, its enquiries be extended to whatever is performed by man or produced by nature.

2. THAT weekly meetings be held for the purpose of hearing original papers read, on such subjects as fall within the circle of the Society's enquiries.

3. THAT all curious and learned men be invited to send their tracts to the Secretary; for which they shall immediately receive the thanks of the Society.

4. THAT the Society's researches be published annually, if a sufficiency of valuable materials be received.

5. THAT mere translations of considerable length be not admitted, except of such unpublished essays or treatises as may be transmitted to the Society, by native authors.

6. THAT all questions be decided on a ballot, by a majority of two-thirds, and that nine Members be required to constitute a Board for such decisions.

7. THAT no new Member be admitted who has not expressed a voluntary desire to become so; and in that case, that no other qualification be required, than a love of knowledge, and a zeal for the promotion of it.

Subsequent resolutions of the Society, which are in force.

8. THAT the future meetings of the Society be held on the first *Wednesday* of each alternate month; viz. in the months of *February, April, June, August, October, and December*, at nine o'clock in the evening,

9. THAT if any business should occur to require intermedial meetings, they may be convened by the President; who may also, when necessary, appoint any other day of the week, instead of *Wednesday*, for the stated meetings of the Society.

10. THAT as it may not always be convenient for the President to be

to attend the meetings of the Society, a certain number of Vice Presidents be elected annually.

11. THAT in case the President and the Vice Presidents should be absent at any meeting, a quarter of an hour after the fixed time, the Senior Member present shall take the chair for the evening.

12. THAT every Member of the Society have the privilege of introducing, as a visitor, one gentleman who is not usually resident in *Calcutta*.

13. THAT with a view to provide funds for the necessary expences of the Society, an admission fee be established, to consist of two gold mohurs, payable by every Member on his election; and that each Member of the Society, resident in India, (honorary Members excepted,) do also contribute a gold mohur quarterly, in the first week of *January, April, July, and October*. Any Member neglecting to pay his subscription, for half a year after it becomes due, to be considered as no longer a Member of the Society.

14. THAT a Treasurer be appointed.

15. THAT in addition to the Secretary, an Assistant Secretary, and Librarian, be also appointed.

16. THAT a Committee of Papers be appointed, to consist of the President, Vice Presidents, Secretary, and nine other Members, to be chosen annually; and that any number not less than five, be chosen to form a Committee.

17. THAT this Committee select from the papers communicated to the Society, such as may appear proper for publication, and superintend the printing of the Society's Transactions.

18. THAT the Committee of papers be authorized to draw upon the Treasurer for any sums requisite to defray the expence of publishing the Transactions, and that an order, signed by a majority of the Committee, be a sufficient warrant to the Treasurer for paying the same.

19. THAT the Committee of Papers be authorized to defray any small contingent expences on account of the Society, which they may deem indispensable.

20. THAT the Agents of the Society in *England* be desired to purchase and forward for the Society's Library, books of science and oriental literature published in *Europe*, taking care, that those purchases at no time exceed the funds arising from the sale of the Society's publications.

21. THAT the Committee of Papers be requested to Agents in *Europe*, with such further assistance as may be requisite for their guidance in the selection of books proper for the Library of the Society.

22. THAT it will be proper to publish, with each volume of the *Researches*, a list of such oriental subjects as may be considered in the light of *desiderata*, to be prepared by the Committee, from lists, submitted to the Society, by the Members or others.

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23. THAT as a testimonial to the merit of the best papers, conen

icated to the Society, on the subjects proposed as *desiderata*, the author, when not a Member of the Society, be presented with the volume of Researches, wherein such paper is contained, accompanied with a complimentary letter from the Secretary, in the name of the Society.

24. THAT every subscribing Member of the Society be, on application, furnished with a copy of the 12th volume, as well as of any future volumes of the Society's Transactions, in return for his contributions, without any further payment.

25. THAT with a view to the more general circulation of the *Asiatick Researches in India*, the price of the 12th and future volumes, to non subscribers, be fixed at a gold mohur; and that if several volumes of different years be purchased together, they be sold at ten rupees each.

MUSEUM.

26. On the 2d February 1814, the Society determined "upon forming a Museum for the reception of all articles that may tend to illustrate oriental manners; and history; or to elucidate the particularities of nature or art in the East." The following resolutions were at the same time passed upon the subject;

THAT this intention be made known to the public, and that contributions be solicited, of the undermentioned nature:

Inscriptions on stone or brass.

Ancient monuments, *Muhammedan* or *Hindu*.
 Figures of the *Hindu* deities.
 Ancient coins.

5. Ancient manuscripts.
 6. Instruments of war, peculiar to the East.
 7. Instruments of music.
 8. The vessels employed in religious ceremonies.
 9. Implements of native art and manufacture, &c. &c.
 10. Animals peculiar to *India*, dried or preserved.
 11. Skeletons or particular bones of animals peculiar to *India*.
 12. Birds peculiar to *India*, stuffed or preserved.
 13. Dried plants, fruits, &c.
 14. Mineral or vegetable preparations in Eastern pharmacy.
 15. Ores of metals.
 16. Native alloys of metals.
 17. Minerals of every description, &c. &c.
18. THAT the names of persons contributing to the Museum or Library of the Society, be hereafter published at the end of each volume of the *Asiatick Researches*.
19. That the hall on the ground floor of the Society's house, be fitted up for the reception of the articles that may be produced; the plan and expences of so doing, to be regulated by the Committee of Papers and Secretary, and the person under whose Superintendence the Museum may be placed.
20. THAT the expence which may be incurred in preparing materials, furnished in a state unfit for preservation, be defrayed by the Society, within a certain and fixed extent.
21. THAT the thanks of the Society be given to Doctor Waley be for the tender of his services; and that he be appointed Superintendent of the Oriental Museum of the *Asiatick Society*.

RULES OF THE SOCIETY.

vii

32. On the 15th *April* 1815, in consequence of Doctor WALLICH's being obliged to reside at some distance from *Calcutta*, it was resolved, at his suggestion, to appoint a joint Superintendent of the Society's Museum, and Mr. WILLIAM LLOYD GIBBONS, who is also Assistant Secretary and Librarian to the Society, was accordingly requested to act as joint Superintendent with Doctor WALLICH.

33. On the 7th *June* 1815, the Superintendents of the Museum were requested "to return the thanks of the Society to the person from whom any donation to the Museum has been received, and to make similar acknowledgments for any contribution which may be hereafter made to the Museum."

BIBLIOTHECA ASIATICA.

THE following resolutions were passed, on the recommendation of the Committee of Papers, under date the 2d *July* 1806. But materials have not yet been received for publishing a volume of the work therein proposed.

34. THAT the Society publish, from time to time, as their funds will admit of it, in volumes distinct from the *Asiatick* Researches, translations of short works in the *Sanscrit* and other *Asiatick* languages, or extracts and descriptive accounts of books of greater length in those languages, which may be offered to the Society, and appear deserving of publication.

THAT as this publication may be expected gradually to extend to soon *Asiatick* books, of which copies may be deposited in the Library of the Society, and even to all works extant in the learned languages of *Asia*,

the series of the volumes be entitled *Bibliotheca Asiatica*, or a descriptive catalogue of *Asiatick* books, with extracts and translations.

36. THAT the Committee of Papers, adopt such means as may appear proper, for making the intentions of the Society in this respect generally known.

Physical and Literary Committees.

37. AT the suggestion of one of the Members of the Society, it was resolved, on the 7th September 1808; *First*. That a Committee be formed to propose such plans and carry on such correspondence as may seem best suited to promote the knowledge of natural history, philosophy, medicine, improvements of the arts, and whatever is comprehended in the general term of *physics*; to consist of such Members as may voluntarily undertake to meet for that purpose. *Secondly*. That a Committee be formed in like manner, for literature, philology, history, antiquities, and whatever is comprehended under the general term of *literature*.

38. THE following Rules for the two Committees were also adopted by the Society, on the 5th October 1818.

1st. THAT the meetings of the Literary Committee be held at the house belonging to the *Asiatick* Society, on the first and third *Wednesdays*, and the meetings of the Physical Committee on the second and fourth *Wednesdays* of each month, at the hour of nine o'clock in the evening: whenever a general meeting of the *Asiatick* Society may be held on the same evening, and at the same hour, the meeting of the Committee to be suspended. 2d. That each Committee be open

RULES OF THE SOCIETY.

to all Members of the *Afiatick* Society, who may chuse to attend the meetings. 3d. That if the President of the Society be present at a meeting of either Committee, he shall preside; in his absence, one of the Vice Presidents, and in their absence, the eldest Member of the Society present at each meeting shall be considered as President at such meeting. 4th. That the Secretary to the *Afiatick* Society be requested to act as Secretary to the Literary Committee, and the Assistant Secretary to the Society be requested to act as Secretary to the Physical Committee, as far as their time and avocations may admit. 5th. That a Deputy Secretary be also appointed for each Committee, to be elected at the next meeting of the two Committees respectively. 6th. That regular books of proceedings be kept by the Secretaries for each Committee, in which minutes shall be entered of all papers, communications, and acts done by the Committees; that such books be at all times open to the inspection of the Members of the *Afiatick* Society; and that such papers be laid before the Society, as the Committee may judge proper to be submitted. 7th. That the correspondence of each Committee, be in general carried on through its Secretary or Deputy; but that it be at the discretion of the Committees, to employ any one of their Members to correspond with any individual.

39. THAT all articles presented to the Museum, be delivered in the first instance to Dr. WALLICH, to enable him to make the acknowledgments directed in the standing Rules of the Society.

40. THAT the register of donations to the Museum, be exhibited at each Meeting of the Society.

41. THAT the Committee request Dr. WALLICH to prepare, as soon as possible, a complete catalogue of all articles in the Museum, and to affix to each article proper marks of reference to the catalogue.

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The ROYAL SOCIETY OF COPENHAGEN	Transaſtion of the Copenhagen Royal Society, 10 vols.
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THE COLLEGE OF FORT WILLIAM, ON THE PART OF GOVERNMENT,	A Dictionary of the Chinese language, 1ſt part, vol 1ſt, by the Rev. Mr. Morrison. Dialogues in the Chinese language.
THE HON. C. F. STUART,	Bartholomeo's <i>Syſtema Brahmanica</i> .
THE ROYAL SOCIETY OF CAEN,	Souſcription pour une Medaille en l'honneur De Malherbe; and a few tracts on Statiſtical ſubjects.
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ble metal types at Serampore.

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Mr. Auvaroff, on the Myſteries of Eleuſis.
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jects of Oriental Literature.

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Boorhani Qatiu, a Perſian Dictionary, E-
dited by Capt. T. Roebuck.The SOCIETY FOR THE EN- Transactions of the Society for the Encou-
COURAGEMENT OF ARTS, &c. ragement of Arts, &c. 29th to 35th vol.

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Reſearches on *America*.Mr. VAUGHAN, Librarian of Tranſaction of the American Philoſophical
the *American Philadelphia* Society, new ſeries, 1ſt volume.
Society.

Mr. VAUGHAN,

Journal of the Academy of Natural Science
of America, vol. 1ſt part 1ſt of 1817.

Catalogue Plantarum Americæ of 1818.

Deſcriptio Uberior Graminum et Plantarum
Calamariarum Americæ Septentrionalis
Indigenarum et Cucurum: 1817.

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Translation of Friſi on Bridges, &c. by Ma-
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a number of Tracts published by them.

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	Several articles used by the <i>Tartars</i> .
	Fragment bearing an inscription, taken from a temple near <i>Sinagar</i> .
Col. YULE,	A Scythian Lamb.

ERRATA.

xxi

P. 3. L. 7. read $\frac{1}{10000}$ or $\frac{1}{1000}$ nearly.

L. 15. & 16. for square of the latitude, read square of the sine of the latitude.

L. 22. for 366, read 3,66, fathoms.

P. 4. L. 3. & 4. for 23 and 559, read 2,3 and 5,59.

L. 21. for $\frac{1}{100}$ read $\frac{1}{1000}$

P. 5. L. 20. for $\frac{1}{100}$ read $\frac{1}{1000}$

P. 6. L. 20. for *Punnal*, read *Punnar*.

P. 17. L. 25. for ,00,384 read ,00384.

mean angle at *Daumergidda* between *Doodallah* and *Sheelapilly*, for $59^{\circ} 20' 44''.95$, read $59^{\circ} 20' 44''.94$.
At *Doodallah*, between *Daumergidda* and *Sheelapilly*, the mean angle is $70^{\circ} 25' 46''.50$.

P. 97. for μ Bootis, read ϵ Bootis.

P. 97. for ϵ Bootis, read ϵ Bootis.

P. 110. L. 5 read $X = X + o + m \cdot \sin. 2 (L + 0) + m \cdot \sin. 2 (L + 1)$

L. 6 read $X = X + o + m \cdot \sin. 2 (L + 0) + m \cdot \sin. 2 (L + 1) + m \cdot s. 2$

$(L + 2)$

P. 113. L. 4. for $A \div F H$, read $A \cdot F H$

L. 4. & 5. for $a^2 b^2 (a^2 - a^2 \sin^2 A + b^2 \sin^2 A)$

read $a^2 b^2 (a^2 - a^2 \sin^2 A + b^2 \sin^2 A)$.

L. 7. for $a^2 (a - a c) \cdot (a^2 - 2 a c \sin^2 A)$

read $a^2 (a - 2) \cdot (a^2 - 2 a c \sin^2 A)$

L. 8. for $(a^2 - 2 a c \sin^2 A)^2$ read $(a^2 - 2 a c \sin^2 A)$

L. 13. for $(a - \frac{1}{2}) \cdot A - \frac{3}{4} c \sin. 2 A$

read $(a - \frac{1}{2}) \cdot A + \frac{3}{4} c \sin. 2 A$

REMARKS. In page 100, where the French degree due to latitude $47^{\circ} 24'$ is 60795 fathoms; it was taken from vol. 2d of Col. MUDGE'S Survey; but there must have been some mistake, since in referring to the *Base du Système Métrique*, vol. 3d p. 89, the distance between *Dunkirk* and *Montjoux* is 551683,6 *toises*, equal 587657,17 fathoms, at the temperature of 32° , which reduced to 62° , will be 587475,4 fathoms; whereas, the distance between *Dunkirk* and *Barcelona*, (which is somewhat less than the distance between *Dunkirk* and *Montjoux*), is 587987 fathoms, as given in vol. 2d p. 112 (arc on the meridian) in Col. MUDGE'S Survey.

THE mean degree, by the French measurement, due to latitude $46^{\circ} 11' 58''$ (the middle point between *Dunkirk* and *Montjoux*), is 60728 fathoms, which appears too small. I have therefore, for the present, taken the mean degree as deduced from the arc between the Pantheon at *Paris*, and *Evaux*, which for latitude $47^{\circ} 30' 46''$, is 60779 fathoms, reduced to the temperature of 62° ; and, by substituting these in the formula, in p. 100, we shall have by the three comparisons with the French measure, $\frac{1}{4} = \frac{1}{1000000}$ nearly: and the mean of all the comparisons with the French, English and Swedish, will give $\frac{1}{4}$ nearly, for the compression at the pole.

In p. 114, the quantity 587987 fathoms is put for L , the length of the terrestrial arc between *Dunkirk* and *Barcelona*, whose difference of latitude is $9^{\circ} 40' 12,2'' = 168774$, the length of the said arc to rad: unity. These data give $\frac{1}{4}$ for the compression. If 587475,4 fathoms be put for L , as the terrestrial arc between *Dunkirk* and *Montjoux*, whose difference of latitude is $9^{\circ} 40' 24,24'' = 1688327$, then the result will give $\frac{1}{4}$ nearly, for the compression; which differs

little from what would be brought out, by using 6044 fathoms for latitude $46^{\circ} 11' 58''$, with the three mean degree for latitudes $9^{\circ} 34' 44''$, $12^{\circ} 2' 55''$, & $16^{\circ} 34' 44''$.

THE French mathematicians first made use of BOUGUER's arc measured at the equator, with that between *Dunkirk* and *Montjoux*, which brought out a compression of $\frac{1}{114}$. But DELAMBRE afterwards re-computed all the observations both of BOUGUER and LA CONDAMINE, and ultimately brought out a compression of $\frac{1}{117}$ nearly, which was adopted.

If $\frac{1}{117}$ be used in place of $\frac{1}{114}$ in p. 108, to find X and $X - X$ or d , we shall have $\frac{A - nX}{36X} = \frac{1}{304}$, from which will be found $X = 60475.47$ fathoms, and $d = 3.5192$ fathoms, and $q = 585.17$ fathoms; from which data Table 2 was recomputed, and will stand as follows:

	Degrees.	Latitudes.
(1) (1) $X = X + 0$	60475.47	$9^{\circ} 34' 34''$
(2) (1) $X = X + d$	60478.99	$10^{\circ} 34' 44''$
(3) (1) (3) (1) $X = X + Q (\sin^2 l - \sin^2 l)$	60482.84	$11^{\circ} 34' 44''$
(4) (1) (4) (1) $X = X + Q (\sin^2 l - \sin^2 l)$	60487.02	$12^{\circ} 34' 44''$
(5) (1) (5) (1) $X = X + Q (\sin^2 l - \sin^2 l)$	60491.53	$13^{\circ} 34' 44''$
(6) (1) (6) (1) $X = X + Q (\sin^2 l - \sin^2 l)$	60496.34	$14^{\circ} 34' 44''$
(7) (1) (7) (1) $X = X + Q (\sin^2 l - \sin^2 l)$	60501.47	$15^{\circ} 34' 44''$
(8) (1) (8) (1) $X = X + Q (\sin^2 l - \sin^2 l)$	60506.91	$16^{\circ} 34' 44''$
(9) (1) (9) (1) $X = X + Q (\sin^2 l - \sin^2 l)$	60512.64	$17^{\circ} 34' 44''$

From the Table, it appears, that the first degree by measurement is 1,6 fathoms in defect; and that the one in latitude $16^{\circ} 34' 44''$ (which may be compared with X⁽⁸⁾) is 5,89 fathoms in excess; and that the degree in latitude $13^{\circ} 34' 44''$ is nearly the same in each; the mean being 60491,46 fathoms, which being put for m , and $13^{\circ} 34' 44''$ for l , and then substituted in the formula, we shall get 60459,2 fathoms for the degree on the meridian, whose middle point is on the equator; and the degree on the equatorial circle will be 60848 fathoms. Hence, $60848 + 57^{\circ}$ &c. the arc equal radius, we shall get $a = 3486334$, and $a = 6972668$ fathoms, also $b = 6950176$ fathoms; whence, the quadrantal arc of the elliptic meridian will be found equal 5467494 fathoms; and, finally, the French *metre* 39,366 inches at the temperature of 62° , which falls short of that given by the French measurements, 0,005 inches.

